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THE TEN COMMANDMENTS OF DAYANANDA

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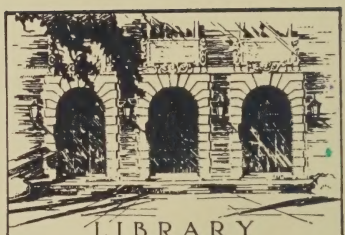

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THE TEN COMMANDMENTS OF DAYANANDA

DIWAN PUSTAKALYA. No: 6/2 Date 5.6.27 Price 1/2/-

BY

CHAMUPATI, M.A., 'ARYA SEVAKA'

OF

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THE TEN COMMANDMENTS OF DAYANANDA

THE TEN COMMANDMENTS.

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1. The first (efficient) cause of all knowledge and all that is known through knowledge is Parmeshvara.

2. Ishvara is existent, intelligent, and blissful. He is formless, omnipotent, just, merciful, unborn, endless, unchangeable, beginningless, unequalled, the support of all, the master of all, omnipresent, immanent, unaging, immortal, fearless, eternal and holy, and the maker of all.

3. Vedas are the scripture of true knowledge. It is the first duty of the Arya to read them, teach them, recite them, and hear them.

4. Thou shalt always be ready to accept truth and give up untruth.

5. Do everything according to the dictates of dharma, i. e., after due reflection over right and wrong.

6. The primary object of this society is to do good to the whole world, to look, i.e., to its physical, spiritual and social welfare.

7. Let thy dealings with all be regulated by love and justice in accordance with the dictates of dharma.

8. Thou shalt promote Vidya (realisation of subject and object) and dispel Avidya (illusion).

9. Thou shalt not be content with thy own welfare alone, but shalt look for thy own welfare in the welfare of all.

10. Thou shalt regard thyself under restriction to follow altruistic rulings of society, while in following rules of individual welfare thou shalt be free.

The works of Rishi Dayananda and all other Arya Samajic literature can be had from—

RAJ PAL,
MANAGER,
Arya Pustkalaya,
Anarkali, **LAHORE.**

INTRODUCTION.

There was a time when it was believed by the leading scientists and philosophers of the world that all civilizations had grown up independently and by a process of evolution. Tyler talked of "independent evolution" and "psychic unity." Rivers, however, exposed the falsity of this view and started the 'Theory of Transmission of Cultures." This hypothesis is being increasingly supported by sociologists and anthropologists. In fact early in the nineteenth century Von Humboldt had come to the conclusion that "if languages afford only feeble proofs of the ancient communications between the Old World and the New, *the connection is revealed in an indubitable form* by the cosmogonies, the monuments, the hieroglyphs and the institutions of the peoples of America and Asia." The writer of the article on Mexico in the Encyclopædia Britannica and Prescot in his immortal works on Mexico and Peru specifically mention India as the possible source of ancient American civilizations. This view was,

as we have stated, converted into a sociological theory by Rivers. Perry in his "Children of the Sun" built it up further. He came to the definite conclusion that

"The idea of universal steady, continual upward cultural progress must be given up once and for all, as contrary to patent facts." (Page 128).

Says Dr. Elliot Smith, M.A., M.D., F.R.S., in the chapter on anthropology contributed by him to the latest American publication on the subject, "Evolution in the Light of Modern Knowledge":—

"Moreover, they (the ethnologists) invented the argument that useful arts once acquired could not be lost, a most fallacious claim which wrought untold confusion in anthropological discussions until Dr. Rivers in 1912 exposed the error and its implications."

Again,

"The amazing coincidences in the arbitrary details of hundreds of strange customs and beliefs revealed in the earliest civilizations of Central Africa, Mexico and Peru, when compared with contemporary or

earlier evidence from Asia, call for something more satisfying in the way of explanation than the claims that the resemblances "may arise from no more than a common psychology," and that "the evidence which we possess points rather to the undisturbed evolution of Mexico and Mayan Civilization on American soil, and that civilization may therefore be regarded as in every sense American." It is not surprising that "man in the street," who is not to be deceived by such trivial evasions of a great issue, attempted to interpret in his own way the obvious fact that there must have been some sort of intimate contact between the Old World and the New ten centuries and more ago, to explain the derivation of the strangely exotic elements of the Mayan, Aztec, Pre-Inca and Inca Civilizations.

The learned doctor even recognises that "progress is not the rule." Says he:—

"Once the reality of the fact is recognised that progress is the exception rather than the rule in the history of human societies, the chief difficulty is eliminated that was responsible for the doctrine of "independent evolution."

Not merely this! It is also being recognised in an increasing degree that biological analogies are misleading. Says our author:—

"It is, therefore, dangerous and misleading to use such terms as "evolution," as so many writers are now doing, in reference to cultural history and to circumstances that are fundamentally distinct from those biological phenomena in reference to which the terms in question were devised."

Many philosophers and thinkers are now positively of opinion that the source of all cultures is the Veda. Says Edward Carpenter in his "Art of Creation":—

"A new philosophy we can hardly expect or wish for, since indeed the same germinal thoughts of the Vedic authors come all the way down history even to Schopenhaur and Whitman, inspiring philosophy after philosophy and religion after religion.....and it is only to-day that Science, with its huge conquests in the material plane, is able to provide—for these world-old principles—somewhat of a new form and so wonderful a garment of illustration and expression as it does." (Page vii).

Not only are philosophers, who study the Veda, forced to this view, but even religious propagandists, whose interest it is to prove the superiority of their own religion, are driven to this startling conclusion. Says Maurice Phillips in his "The Teachings of the Vedas" (London Longmans Green and Co., 1895):—

It is evident then (1) that the higher up to the sources of the Vedic religion we push our inquiries, the purer and simpler we find the conception of God, and (2) in proportion as we come down the stream of time, the more corrupt and complex we find it. *We conclude, therefore, that the Vedic Aryans did not acquire their knowledge of divine attributes and functions emperically,* for in that case, we should find at the end what we find at the beginning. Hence we must seek for a theory which will account alike for the acquisition of knowledge of the God-like conception of Varuna, and for that gradual depravation which culminated in Brahma; and *what theory will cover these facts as well as the doctrine of* a "Primitive Revelation." (Page 104).

Mr. Phillips took the same view in the

paper which he read before the Parliament of Religions held at Chicago in 1893.

It is clear, therefore, that in proportion as the hypothesis of eternal progress is suffering discredit, it is being progressively realised that the fount of knowledge must be looked for in the Veda, the ancientmost scripture of the human race. Even orientalists are veering round to the view that the Veda is not the record of primitive savagery. Max Muller, who started with the idea that the Veda was a collection of the traditions of savages had, in his mature age when Rishi Dayananda's intellectual influence considerably modified his opinion, to acknowledge that it taught the loftiest conceptions. He says in his 'Six Systems of Indian Philosophy' that the Vedic poets had arrived at a conception of the Godhead which had only once been reached by the Christian philosophers of Alexandria, but which was even now beyond many who called themselves Christians. Not only that, but in spite of himself he was led to exclaim in the same book that there were startling outbursts of philosophy in the Vedas, and that "there always have been indi-

viduals whose mind was untrammelled by the thoughts of the great mass of the people and who saw and proclaimed, as if *inspired by a power not themselves, truths far beyond the reach of their fellow-men.* A later orientalist Barth is constrained to admit:—

'The poetry it (the Veda) contains appears to me, on the contrary, to be of singularly refined character and artificially elaborated, full of allusions and reticences, and the manner of its expressions is such as reminds one more frequently of the phraseology in use among certain small groups of initiates than the poetic language of a large community. And these features, I am constrained to remark, are characteristic of the whole collection ....." (Barth xiii—xv quoted by Perry in his Schedule of the Sun, pages 181-82.

A study of the history of philosophy also tends to confirm the view that the modernmost conceptions are to be found in their fully developed form in the ancientmost or eternal scripture—the Veda—and in their distorted forms in the historical religions. Take the conception of the nature of matter. The latest

view of matter is that ether is the sole source of all substances. Now ether is a fluid. In the Rigveda X.129 we read that in the beginning of the cycle of creation, there was 'a vast body of fluid containing productive force' We find the same conception slightly distorted in Homer who says that "water or ocean" is the origin of all things, gods and men included." Aristophanes also speaks of the primeval "deep abyss.....a wondrous egg from which issued love." Athenagoras speaks of "the egg formed by the union of chaos and "ether," and of the operation of energy of active principle upon the eternal mass of passive matter." In the first chapter of Genesis we are told the same thing.

This very cosmological conception, *viz.*, that of eternal *akasha*, gave rise to the theory of Eternal 'Shabda,' which is no other than the Veda, elaborated by Jaimini.

It thus appears that the Veda is the "logos" which recurs so often in the philosophic traditions of the human race and which is first mentioned in Rigveda X, cxc. It is this which Plato calls 'the immanent reason of the world"

that "existeth from all time, and is "The Divine Law" upon which "all human laws are fed." It is this which, Anaxagoras says, "is intermediate between God and the world, being the regulating principle of the universe, the divine intelligence." It is this Veda which is the real "memra" that in the words of the Jewish philosopher Philo, is the "teacher not only of every virtue and of all theological knowledge, but of all human arts and sciences." It is this Veda which constitutes the first spark of philosophy," that, according to Archbishop Berkley, must have been derived from heaven." It is this which constitutes the "spiritual influx," in the direction of which, according to the eminent physicist and co-discoverer of Evolution, Alfred Russel Wallace, all the evidence points and which, he says, was 'analogous to that which first initiated the organised life of the plant, then the consciousness and intelligence of the animal and lastly reason....."

This eternal scripture, says the French savant Eduard Schuse in his *Rama and Moses*, has a peculiar fascination for the modern man, for

"It may be that the future is reserving for us a final surprise, that of discovering in the Vedas the definition of occult forces of nature which modern science is rediscovering for us."

It is this Veda which Swami Dayananda has rescued from the debris of superstition and false interpretation, and restored to its pristine refulgence. The ten principles of the Arya Samaja constitute the quintessence of the cosmopolitan and universal principles of the Veda. Pandit Chamupati has given a thought-provoking and scholarly exposition of these life-giving principles in his book, and when he requested me to write an introduction, I responded to his fraternal call with the greatest pleasure. I count it a great privilege to be associated with a distinguished protagonist and scholar in the work of spreading broadcast the ageless divine wisdom enshrined in the Veda. In the words of a great western savant, this holy revelation, "like a beautiful rock crystal reflects the sun of eternal truth, and in the brilliant prism shine all the beams of a world-wide theosophy."

RAMA DEVA.

PREFACE.

Cosmopolitan Outlook.—The Principles of the Arya Samaja have been pronounced on all hands to be cosmopolitan—*i. e.* they are equally applicable to all lands and peoples of all ages, past, present and future. They may be adopted by any society that has for its aim the upliftment of humanity. They are neither too broad to be definite nor even too narrow to be non-sectarian. They affirm certain positive things and aims, and refute certain doctrines which all right-thinking persons will unanimously affirm to be false. They have in them the certainty of dogmas, and the rationality of universal truisms. Their author, the Founder of the Arya Samaja has, in the very framing of them, given proof of intuitional wisdom, the comprehensive vision of a seer.

Individual and Social Duties.—These rules emphasise virtues both individual and social, and thus pave the way for the progress both of men individually and of man in the collective sense. By making their personal convictions

definite and trying to raise in accordance with them their practical morals, as indicated in the first five principles, men of all climes are exhorted to rise individually. By adopting a broad-minded attitude towards humanity, *i. e.*, by identifying themselves with the whole family of human, and where possible, animate beings, and by seeking to elevate mankind as a whole, they are taught the true way to elevate themselves. The progress sought to be achieved is at the same time physical, spiritual, and social. The merging of the little self in the broader self of the society is laid repeated and ample stress on, but a distinct line is drawn between where the voice of the individual ego should have greater weight and where altruistic motives should prevail.

An Index to the Mission.—Rishi Dayananda has a knack never to beat about the bush. He nowhere minces matters. He is clear-sighted, concise and direct. This is the principal beauty of his sayings and writings. He never makes two and two five. The principles of the Arya Samaja he founded are an index to his whole outlook on life and duty. They contain, as in

an epitome, the whole viewpoint of the movement he started. In his larger works which cover bulky volumes, he addressed his great soul to the solution of almost all problems that concern humanity. These problems he tackled according to his own lights and the light bequeathed to him in the sacred literature of the Aryans by *Rishis* that preceded him. The principles of the Arya Samaja were intended to form the first introduction of a novice to his whole mission. In these, therefore, he does not bother himself with credal and philosophical niceties but is content to place before the initiate the broad horizon of his philosophical teachings and the vast perspective of philanthropic action which awaits the endeavour of the Arya working both singly and in co-operation with his fellow-workers. The direct import of the principles is simple. Indirectly they point to other, *i. e.* more detailed teachings, also. We shall, where necessary, refer to these teachings by the way, so that the reader, while conscious of their express significance, may not miss their inner import. Our main aim will, however, be to expound the express sense of the

Rishi's words.

We call these principles the " Ten Commandments " of Dayananda not to institute any comparison between them and the Commandments of Moses, but because we feel their place in the creed of the Arya Samaja is the same as that of the original tablets of the Jewish prophet, which the Jewish and Christian creeds own to be the pith of their teachings. The Ten Commandments of Moses have a splendid history behind them. The history of the Ten Commandments of Dayananda will be written by historians of the future. It will, we believe, be an incomparably glorious history. The future is to be the age of scientific preciseness and comprehensive versatility; and the principles of the Arya Samaja possess both these attributes in an unprecedentedly ample degree.

I

THE SOURCE OF TRUTH.

The first (efficient) cause of all true knowledge and all that is known through knowledge is Parameshvara.

यो नः पिता जनिता यो धामानि वेद भुवनानि विश्वा। यो देवानां नामधा एक एव तं संप्रश्नं भुवना यन्त्यन्या॥

Him who is our Protector, Progenitor, Ordainer,
Him who knows all places and beings,
Him who is the one Assigner of names to all entities—
Aye Him all else that is, points to—
As the One Enquired About.

R. V. X. 82. 3.

A Theistic Body.—The first principle of the Arya Samaja is a declaration that the society which takes its stand primarily on it is before everything else a theistic body. Its belief in the existence of *God* is perfect. Neither atheism nor agnosticism nor even a tentative conviction in an imaginary Supreme Being has any chance of being countenanced by its members. The Arya Samajist believes that God is, just as he believes that he himself is and the Arya Samaja is.

The Source of True Knowledge.—The Arya Samaja stands for truth; its inspiration of truth is derived direct from God. Knowledge which is simply a realisation on our part of truth that exists in and outside us has its ultimate root in the All-Knowing Parameshvara. Along with our evanescent conceptions of what is true and what is not, there is a constant body of known truth which subsists in all ages and all climes. We may know it only imperfectly but the very fact that such truth exists implies that it should be known. If there were no truth, our quest after it were fruitless. Our advancing knowledge in the spheres in which we seek to know truth, *e. g.,* the sphere of physical sciences, is proof that truth is. It exists independently of us. When we affirm the existence of truth, we indirectly affirm also the existence of its inevitable background, *viz.* consciousness in which alone truth can exist. If we cannot know it wholly, some Being, with powers of comprehension superior to ours, must know it. That Being is according to the Arya Samaja the All-Knowing Parameshvara. It is from Him that we get our first prompting to, and glimpses of,

truth. Our intuitive knowledge in *yogic* vision is derived direct from Him today, as was all knowledge at the beginning of human creation received from Him by the primeval *Rishis.*

The Facts of Existence.—Knowledge has its basis in being, being *i.e.* in its relational phase. In its last analysis knowledge is a cognisance of relations, spacial and temporal, or in one word physical, and more subtle than these spiritual, among beings and things that exist. Now these relations are not self-determined, but are subject to the initiation and control of the same All-Knowledge Divinity. Not intelligent themselves, material substance or substances, cannot fit themselves, as they are in actual fact found fitted, into an inter-related, intelligently laid out universe. Nor can souls of limited capacity, whether viewed severally or as all combined, order into being a world spacious beyond their joint comprehension. Objects, as they are known, that is, their mutual relations which have fashioned them into things out of the primary substance of which they are temporal and spacial manifestations, owe their being to the all-pervading intelligent activity of

an omnipresent, omniscient, omnipotent God. To use a technical philosophical term we believe *God* to be the the efficient cause, as distinguished from the material cause, of the universe.

Let us, for convenience's sake, call these relations *facts,* for such they surely are. These facts and their knowledge, which latter is simply a registration of those facts in consciousness, have their ultimate source in the same God. Thus ultimately allied at their very root, true facts and right knowledge correspond to each other perfectly. This is what makes the one *true* and the other *right.* The Arya Samaja hits at the very essence of truth by emphasising the fundamental correspondence between reality and knowledge. Being traced to its eternal source *viz.* God, truth is, as it were, idolised. The God of the Arya Samaja is the God of Truth. Our religion, thus, is conviction in, and quest after, Truth.

II

THE ONE ADORABLE.

Ishvara is existent, intelligent, and blissful. He is formless, omniscient, just, merciful, unborn, endless, unchangeable, beginningless, unequalled, the support of all, the master of all, omnipresent, immanent, unaging, immortal, fearless, eternal, and holy, and the maker of all. He alone is worthy of being worshipped.

य एक इत्तमु ष्टुहि कृष्टीनां विचर्षणिः । पतिर्जज्ञे वृषक्रतुः॥

Pray only to Him who is one,
The Looker after men;
The manifest Lord to Him of powerful activity.

R. V. VI. 45. 16.

God Personal.—In the 2nd principle are enumerated the attributes of Parameshvara. Beginning with the philosophical formula, *Sachchidananda Swarupa,* meaning that His essential qualities are Existence, Intelligence, and Bliss, this principle, as it is couched, sets forth in clear terms that the Parameshvara, on whom the Arya Samaja rests its faith, is not an impersonal abstraction of *Neo-Vedanta,* but a personal being. The good qualities, which in-

here in souls and non-souls, do not in the aggregate make what may vaguely for purposes of meditation alone be termed God. God is an actual, a distinct being, in whom all good qualities both negative and positive inhere. Existence, is, as we have seen, in His essence. It is His first attribute. He shares this attribute with souls and non-souls, but it is not their existence that may, by a feat of abstraction, be termed secondarily His. Existence, both His and theirs, is primary, not secondary, as the *Neo-Vedantist* seems to imply in his monistic mysticism.

God Defined.—The ancient philosophers of Aryavarta chose for what in logic would be called the *differentia* of God this threefold characterisation *viz.* Sat Chit Ananda *i.e.*, existent, intelligent, blissful, because the final categories, into which they could resolve all beings, were three. *God is,* as *are* souls and non-souls. He *knows,* as souls know. The formula *Sat* alone could not have distinguished Him from the other two entities that *are*. *Sat Chit* would confuse him with souls, as they both *are* and *know*. *Sat Chit Ananda*

brings out both his similarities and differences with souls and matter. If he were the only eternal entity, simply *Sat* could have served the purpose of definition. The addition of *Chit* and *Ananda* would in such a case be superfluous. His distinctness and superiority in as much as He has their attributes *plus* His own are made explicit by the employment of a threefold formula.

The Three Eternals.—In case we posit the existence only of matter, the passing of inorganic matter into organic living substance remains a riddle. To the evolutionist the origin of life is an insoluble mystery. Life is eternal, it inheres in the soul. We can neither evolve soul out of matter nor matter out of souls. The two are independent entities. They are eternally independent. For if God were their joint origin, the attributes of God would inhere in them too. God is a spirit. How matter evolved out of spirit is inexplicable in the same degree as the converse hypothesis *viz.*, that matter evolved into spirit. God and soul are both spirits, but the theory of one transforming itself into the other is made untenable,

among other things, by the riddle of the origin and end of sin. If God be the cause and soul the effect, the tendency to, or to be more fundamental in our conception, the capacity for, sin could not have originated but from God, while if the converse be held as true, this capacity should at the time of transformation pass into God. As no theist would subscribe to these possibilities, it is philosophically rational and religiously reverant to believe in the separate *i.e.* philosophically distinct, existence through eternity of three entities *viz.* God, Soul, and Matter, the Vedic trinity of the Arya Samaja.

God a Spirit.—To return to the attributes of Parameshvara. We have shown God has a personality and that His personality is not physical. He is a spirit, of spirits the Spirit Supreme. From all defects to which bodied spirits are heirs, He is of His nature free. He is not born. He does not die. He is changeless. He is unlimited. He is without a form. He is all-pervading—immanent in all that is. He is endless, infinite, incomprehensible even in thought.

Merciful and Just.—He fears none and hates none too. In His love He combines the apparently opposite virtues of justice and mercy. He is merciful in that he provides for the souls all sorts of physical material with which to work while they live, and by means of which to enjoy the fruits of what they do. Apart from what falls to their lot as the reward of their actions there are divine gifts, such as air and water, heaven and earth, the starry world above, the green fields below, which every individual, irrespective of what merit he has earned by his actions, enjoys. He would not be God if He were capricious in the dispensation of His gifts. Those that associate the power to withhold, which they erroneously call free will, with mercy, may find some difficulty in accepting this conception of the Merciful. We believe it is eternal; it does not change. In adding to the common fund of blessings, additional joys and sorrows for individuals, commensurate with their actions, the Provident God is strictly just. Our repentence after sin laxens the rigidity of the tendency towards evil, which every perpetration of sin engenders and later strengthens. The

hope to escape from punishment, the very idea that such a thing will happen, weakens moral stamina. The courage to face the consequences of what we have done is an indispensable part of moral strength and spiritual fortitude. The very justice of God is His disguised mercy. It is justice that manifests itself in the concrete shape of Law and it is on the face of it Law that upholds the universe both physically and morally.

Omnipotence Defined.—The omnipotence of God, too, is with us not absolute. He can do all things that agree with his nature as God, and in doing them he requires no extraneous help as God. The Laws of God are immutable. He does not practise capricious mercy. If we substitute *cannot* for *does not*, we seem apparently to ristrict His power, while in reality we raise the conception of His nature above freaks, in as much as we think of His justice as justice absolute and natural. The handicap which appears evidently to be placed in this way on His will is in fact recognition of the unchangeableness of His nature. An unduly forgiving God has nothing to prevent Him from becoming at

times unduly tyrannous. The latter possibility is simply a corollary from the former presumption. His mericies, if simply whims, will lack a uniform reliable rule to guide their dispensation. The very backbone of morality *viz.* the faith on the one hand that the good we do is properly requited, and the fear on the other that the evil we commit is adequately punished, will be instantly broken, if we once succumb to the presumption that prizes and punishments are regulated not by the desert of the recipient, but by the whimsical will of the Judge. Justice without a code is an untenable supposition even in the limited affairs of human life. Extend the conception to the affairs of the whole universe, and the impossibility of any theological position other than that of the Arya Samaja will be quite apparent.

Maker, not Creator.—In the matter of making and unmaking the universe, too, the eternal laws of integration and dissolution, with which alone the conception of an eternal Designer can be formed, regulate the processes of *srishti* and *pralaya.* What to a cursory observer will appear to be God's inevitable necessity is in truth

God's unchangeable will. With the truly great, duty and privilege are synonymous terms. In the case of God these terms become absolutely interchangeable. Their synonymous character is absolute. For what are laws? Working symbols of Wisdom Divine. That they are inviolable argues the absolute perfection of that Wisdom. Under this conception no miracles, either human or divine, are thinkable. Whatever takes place in the world of beings happens in the course of nature. Prodigies are a proof of the limited vision of the observer, a result of his incomplete knowledge. The effect, on the mind of the believer, of his conviction of God's wilfulness, if such a perverse doctrine could be believed in, would make him either wilful himself or weak. For the possibility that the results he aims at achieving by obeying the laws of God, may be upset by a small freak of what he erroneously regards as Will Divine, will rob him of the spirit of all confidence in the potency either of laws or of his faithful observance of them.

Meditation and Prayer.—Parameshvara is thus a unique conception in the religious creed

of the Arya Samaja. Belief in Him fortifies the soul, while for realisation of Him within one's self, prayer and meditation are recommended of both morning and evening. The equitable God of the Arya Samaja will not, because of our outward flattery of Him, be inclined to show us extra favour. His inherent bounteousness and mercy leave no room for whimsical addition to them. Our constant prayer, dignified and sincere, as all prayers in the Vedas are, makes our resolve adamantine. Before putting forth practical exertion for the achievement of what we should righteously have, we place ourselves in communion with the Supreme Soul, the source of righteousness. Meditation of His immutable traits, first before we enter daily on our duties in life, and later after we have firmly or infirmly stuck to them, or else have disregarded the voice of both our own soul and the Supreme Soul in practice, gives us an opportunity of casting an introspective glance within ourselves. It places us at dawn and sunset, both hours of serious thought, in a position to imbibe as much as we can of His supreme virtues. Constant progress

on the path of goodness in accordance with the well-known adage "As a man thinketh so he becometh" is the goal of meditation and prayer, which conjointly we call *Sandhya*.

Adoration of the Formless.—For adoration the Arya Samaja recommends meditation of the Formless—*Nirakara*. Idolatry, instead of smoothing, bars the way of worship. Beginning with the sincere devotion of lovers, which finds concrete expression in stone images, embodying in them some serene beatific mood of some sacred personality, this system of adoration of higher men has later an invariable tendency to degenrate into gross formalities, in association with which social and moral evils prevail. Recitation of verses from the Vedas, reflection over the varied concepts of God presented in them, and an attempt to embody them in our own character, is the way to approach the presence of the *Supreme*. The *Mantras* are fixed for the adorer, lest his mind, left upon its own resources, should wander without aim and grasp nothing worthy to be imbibed. This last contingency, if not prevented, will surely unhinge him. The *Mantras* of the Vedas are the

light on the path to start with. Their glow increases both in its bewitching intensity and the range of its mental enlightenment, as the adorer fixes his mind day by day on their ever-broadening import.

According to this principle, adoration in the sense of devotional worship is due to Parameshvara alone. No man or animal, or for that matter any other creature, can take the place of Parameshvara. Nor is Parameshvara himself believed to be born in the form of one. Incarnation of God is thus an untenable doctrine under the creed of the Arya Samaja. So is idoltary and fetish-worship.

The God of the Arya Samaja is infinite. He is personal, and therefore no vague or visionary being. He knows no form and is, therefore, above comprehension. You meditate on Him, His personal character affording the basis for meditation. This meditation never ceases, as the formless ever widens the scope of the meditative exercise and yet eludes the attempt at full grasp. The felicity of meditation is inexpressible and yet there is always a hankering after more. The thirst is unquenchable.

Its ever-increasing intensity is, strange as it may seem, in its very growth, a balm infinitely soothing to the soul.

III
THE SCRIPTURE OF TRUTH.

Vedas are the scripture of true knowledge. It is the first duty of the Aryas to read, teach, recite, and hear them being read.

We break no rule, O wise men.

We keep none of the rules concealed.

We act upon the teachings of the Verses. (Rg. Veda X. 164:7).

नकिर्देवा मिनीमसि न कि रायोपयामसि। मन्त्र श्रुत्यं चरामसि ॥

How Knowledge first came.—The third principle combines in its outlook the teachings of the first two. We have been taught what God is (Principle II). We have been taught also in what philosophic, *i.e.*, congitional and devotional relation we stand to Him (Principles I, II). The supremacy of man among all terrestrial beings takes its rise from his capacity of acquiring systematic and progressive knowledge. Now the ultimate source of that knowledge, without whom it would be impossible to form a philosophical conception of knowledge absolute, *i.e.*, truth which cannot be gainsaid, is as the 1st. principle affirms, the All-knowing

God. In the third principle which we shall now expound, the agency of transmission of knowledge from God to man is, in due course, pointed out, in as much as this principle lays its finger on the primeval repository of revealed knowledge *viz.* the four Vedas.

Science eternal.—Science, as knowledge systematised, has subsisted among men during all the aeons of their earthly life. The amount of true, *i.e.*, scientific knowledge possessed by man in different ages in different climes has surely varied, but the fact that in all epochs of human history he knew science cannot be denied. The proposition of the evolutionary hypothesis, that humanity has, from the day of its origin, been progressing in the discovery and application of the laws of science, is belied by the testimony of excavations going on in different parts of the earth. Even nations that are today, because of their present barbarity, which consists mainly in their ignorance of modern arts and appliances of the specialised type, misnamed primitive, are by archaeologists declared on the irrefutable evidence of geological finds, which are bringing to light the ancient cultural

wealth of their prehistoric forefathers, to have had a glorious past, in no way inferior in the lustre of its enlightened development to the present scientific glamour of any up-to-date civilised country of the world.

Intellectual evolution a myth.—Mr. Jones Bowson, writing in the *New Age* for November 1921, traces briefly the recent cultural fall of man in some of the historically most conspicious lands on the face of the globe. Writes he:—

"If the history of mankind is upward evolution, why should the Chinese have known of gunpowder and the Mariner's compass before the Christian era and have lost them again? Why should we see today only the pitiful traces of the splendours of the Mogul empire in the palaces and tombs of India? Why should the Hindu race have gone backward for 400 years? Why should Angkor in the Cambodia and Borobodaer in Java be pointed to today with amazement? Why should the very art of manufacture of the enamelled tiles of the empress' summer palace in Peking and the method of working the colour into the walls of the Almamabra at Granada be lost arts which

perished with the ancient Moors? Why should the Egyptians be ignorant of the arts of astronomy and mathematics which enabled them to erect the great Pyramid of Cheops upon the principle of squaring the circle and at the point where it should absorb its shadow at noontime at the vernal equinox? By what methods in the absence of hydraulic machinery were the gigantic stones lifted into their places at Karnak and Palmyra? What caused the loss of the artistic knowledge which produced sums of the marvellous gold and feather work of the Aztec and lost the very knowledge of the location of the wonderful ruined cities of Central America? Surely any one who is a Masonic seeker after truth must recognise that the progress of mankind is really only in certain directions interlaced with retrogressions and decadence in others."

The evidence of archaeology.—Recent archaeological discoveries have carried the origin of man to millions of years back hence. The Samvat of the Aryas today is 1,96,08,53,024, meaning that the appearance of man in the present cycle is so immemorially old.

Let us cite here only a few evidences of science establishing the hoary antiquity of man:—

"In Nevada, that wonder-house of Dame Nature's relics, John T. Reid has discovered a human footprint and well made shoe-sole, which he claims to be five million years old, from his geological knowledge of the rocks in which it was imbedded. Microphotographers and analytical chemists of the Rockefeller Institute have shown the stitches, the twist of thread, holes for sewing and size of the thread—finer than we use today for shoes, and stronger. This shoe-sole was accompained by footprints of dinosaurs and their bones. Professor Reid and his associates are to be congratulated on their careful scientific analysis and their generous recognition of the age and excellence of the work, and the product of as high a skill as is exhibited at Lynn, or Brocktons, Massachusetts."

"From the Colorado Rockies comes another recent discovery, a figure claimed to be of preglacial man, represented as seated, with a tablet on which are drawn characters and figures, which Mr. Jeacon, Curator of the Colorado

Historical and Natural History Society, declares, are the most remarkable likeness of dinosaurs he has ever seen. The signs and face resembled those of the Aztecs. Professor Van Tuyl believes, the statue and the rocks, near which it was found, date back to archaic times.

Red-headed skeletons in Arizona and beautifully wrought golden images recently found in the Ohio Valley, the American Valley of the Kings, where King Tut's western contemporary is being sought, cause archaeologists to echo the words of Katherine Tingley, that America is older than Egypt, and of increasing numbers who claim its civilization was once superior." (Herbert Cooke in the *Theosophical Path* for August 1923.

In the issue for October 1925 of the same monthly the report of the Doheny Scientific Expedition to the Hawa Supai Canyon of Northern Arizona, published by Professor S. Hubbard, Curator of Archaeology of the Oakland museum, Oakland, California, was commented on by 'Student.' We make these excerpts from his highly interesting article:—

" There is one account of handsome polished

pestle picked up by an expert out of the old Pliocene river-gravel in Calaveras country which admittedly cannot be explained away by any theory except deliberate fraud on the part of the geologist, and that suggestion has not been offered.

"The famous image from Narupa, Idaho, is another puzzle which defies the theory of man's recent appearance on earth. This little clay statuette was brought up from a depth of 320 ft. during the boring of a shaft through Tertiary rocks, and it seems impossible to deny that it is about as old as the Calaveras remains.

"Then there is the problem of the pottery found beside a mastodon's tusks and horses teeth at Charleston, and the pottery and scattered bones at Vero, Florida, and the boleadoros from the Argentine, polished stone balls with cut grooves resembling those used today in pairs for throwing down fleeing game which Professor Senet and his colleagues of the University of Buenos Aires are sure are Tertiary."

"The pictographs are made in an unusual way: instead of being painted on the rocks, they are incised by a sharp tool through a very

hard block of coating on the vertical red sandstone cliffs, called locally "desert varnish," and formed by the action of a trace of iron in the strata. They stand cut in vivid red upon the black back-ground. Owing to their position they were difficult to photograph, and a platform standing out from the cliffs had to be made to get good results.

"The three most important drawings represent, according to Professor Hubbard's opinion, an elephant attacking a man, a group of ibexes and an animal quite evidently intended to represent a dinosaur, the well known Diplodocus with its long snake-like neck and powerful tail.

"To appreciate the significance of these pictographs, if the interpretation of their outlines given by Professor Hubbard is correct—and he is firmly convinced that no other is reasonable—it should be understood (a) that it is not considered established that man in America was contemporary with any kind of elephant (which Professor Stauffer, Geologist at the University of Minneseta, recently declared had possibly disappeared 100,000 years ago), (b) that the ibex is unknown as a living animal in the west-

ern hemisphere, and (c) that the dinosaurs are believed to have disappeared in the Cratacasus Period at the end of the Age of Reptiles, not less than from seven to ten million years at a conservative estimate."

"The "elephant, ibex, and dinosaur" carvings were not the only significant figures observed, on the same wall were a row of symbols, very deeply cut, and resembling the astronomical symbol of the planet Mars. Professor Hubbard says "desert varnish" had commenced to form in the incisions, indicating an unbelieveable antiquity, an antiquity greater than the others. These symbols may be of great importance, an evidence of the race which recorded them."

Man civilised from the first.—These discoveries testify not only to the fact that man existed as early as, and possibly even earlier than, tens of millions of years ago, but also that his primitive life was to a very high degree cultured and refined, so much so that he was proficient in some of the most modern civilised arts. He was a good draftsman, sewed shoes

more finely than even his descendants do today, could manufacture polished and glossed balls, pickets, etc. etc.

The Egyptian Wonder.—Pictorial drawings met with in the tomb of an Egyptian Pharoah, at a depth inaccessible to solar or lunar light, have compelled scientists to recognize that ancient Egyptians possibly knew the use of electricity, as any other light known today should have produced smoke and soot, of which there is no vestige on the walls of the tomb.

Minoan Civilization.—Glimpses of ancient corporate social life, led in a manner no less civilised and artistically tasteful than today, are obtained by a study, among other things, of the facts recorded by archaeologists who have been at work in Crete, the ancient seat of Minoan civilization. Sir Arthur Evans in his presidental address delivered before the British Association for the Advancement of Science in 1916 recounted some of these discoveries. He said:—

"The marvellous Minoan civilization shows that Crete of 4,000 years ago must unquestionably be regarded as the birth-place of our

European civilization in its higher form. But are we even then appreciably nearer to the fountain-head? A new and far more remote vista has opened out in recent years and it is not too much to say that a wholly new standpoint has been gained, from which to survey the early history of the human race. The investigations of a brilliant band of pre-historic archaeologists, with the aid of representatives of the sister sciences of geology and palaeontology, have brought together such a mass of striking materials as to place the evolution of human art and appliances in the last quaternary period on a far higher level than had even been suspected of previously—certain investigations have revolutionised our knowledge of a phase of human culture which goes so far back beyond the limits of any continuous story that it may well be said to belong to an older world."

Speaking of the Paleolithic frescoes executed with consummate taste and skill in pitch dark caverns by the aid of engraved stone lamps he observed:—

"Such was the level of artistic attainment in south-western Europe at a modest estimate

some 10,000 years earlier than the most ancient monuments of Egypt or Chaldea. Nor is this an isolated phenomenon. One by one characteristics, both spiritual and material, that had been formerly thought to be the special marks of later ages of mankind, have been shown to go back to that earlier world.

"It is difficult indeed in a few words to do adequate justice to this earliest of European civilizations. Its achievements are too manifold. The many-storied palaces of the Minoan priest-kings in their great days by their ingenious planning, their successful combination of the useful with the beautiful and stately, and last but not least, by their scientific sanitary arrangements far outdid the similar works, on however vaster scale, of Egyptian or Babylonian builders. What is more, the same skilful and commodious construction recurs in a whole series of private mansions and smaller dwellings throughout the island. The modernness of much of the life here revealed to us is astonishing. The elaboration of the domestic arrangements, the stair-cases, story above story, the front places given to the ladies at shows, their

fashionable flounced robes and jackets, the gloves sometimes seen on their hands, or hanging from their folding chairs, their very mannerisms as seen on the frescoes painting their conversation with animated gestures—how strangely out of place would it all appear in a classical design!"

Sindh marvels.—The latest excavations at Harappa in the Punjab and at Mohen-jo-Daro in Sindh point also to the same conclusion. Writes Sir John Marshal, Director General of Archaeology in India:—

"The drainage system in particular is extraordinarily well developed. Every street and alley way and passage seems to have had its own covered conduits of finely chiselled brick, laid with a precision which could hardly be improved on.

"What is particularly striking and not a little anomalous about these finds is the great disparity in the quality of their technique. Rough flakes of chert for example which served as knives and scrapers have been found in hundreds all over the site and these utensils are as crude as such objects could well nigh be.

But mingled with them and contrasting strangely with their primitive appearances are finely made objects of gold and blue faience and exquisitely engraved seals, such as could have been turned out by people possessed of marked artistic ability as well as great technical skill; while the construction of the buildings themselves is far superior to anything of the kind in later India.

"Most of the buildings are divided into good-sized rooms, furnished with their own wells and bathrooms, floored over with brick, and provided with covered drains connecting with larger drains in the side streets. The existence of these roomy and well-built houses and relatively high degree of luxury.....seem to betoken a social condition of the people much in advance of what was then prevailing in Mesopotamia or Egypt."

"The gold ornaments are so well furnished and so highly polished that they might have come out of a Bond Street jeweller's of today than from a pre-historic house of 5,000 years ago."

Science and language concomitants.—That

man led a highly cultured life even in such prehistoric ages as tens of millions of years back hence is thus established beyond the possibility of a doubt. Our next proposition in this connection which will elucidate our hypothesis, is that language and science progress together. Of scholars, who have made this subject a lifelong study and whose opinion on it is accepted as authoritative, we shall quote the observations of only two. Max Muller in his "Lectures on the Science of Language":—

"We never meet with articulate sounds except as wedded to determinate ideas, nor do we ever, I believe, meet with determinate ideas except as bodied forth in articulate sounds. I therefore declare with conviction, whether right or wrong, as explicitly as possible that thought in the sense of reasoning is impossible without language" Vol. II p. 62.

Schelling too is reported as having expressed the same opinion:—

"Without language it is impossible to conceive philosophical, nay even any human, consciousness."

Language a human necessity.—And without

consciousness there could have been no intellectual life, which every advance in culture by its very nature implies. Not a people on earth that does not speak. Language is as old as man. Where thought has degenerated and become meagre in content, language has of necessity grown poor. The existence, among a section of humanity, of types of expression signifying a higher state of cultural life than the people actually lead is a sure sign of their having been among them a higher cultural past. Some very backward people like the Thonga, a Negro tribe living in South Africa are reported to possess a language fairly rich in its variety of expression embodied both in grammatic forms and words. Henry A. Junod observes in his "The Life of a South African Tribe":—

"The power of classification of the Bantu mind (as evidenced by the classification of names in their language) is certainly not inferior to that of the Aryans." Vol II p. 141.

Speaking of verbs he says:—"An endless number of combinations is thus rendered possible" Vol. II 141. "Descriptive adverbs

....disclose a wonderful power of description." (II 143). "The faculty of elocution among the Thonga is very great." (II 153) "Negro languages are not inexpressive, they are rich in their way. They excel in discovering spiritual truths in material facts or rather in perceiving the relations between the spiritual and the external world." Vol. II. 154.

Origin of Language.—This shows that language is co-eval with man. Similar instances may be adduced to any number, but they will encumber the thesis. Let us now see whence language at the outset comes. Philologists who have tried to trace the origin of language have failed so far to account for the appearance of this what is justly regarded by them as a miracle of humanity. Two alternate theories are put forward to explain this phenomenon, imagined somehow to have occurred in some early era of human history. The first of these is the theory of mutual agreement according to which man was at the origin mute. His earliest means of expression were gestures and conscious and unconscious alterations of countenance. As human thought progressed and became gradual-

ly too complex to find expression in gesticulation and facial distortion, words were by mutual agreement decided upon to convey ideas. This is the theory of Locke followed by Adam Smith and adopted with adaptation by Stewart. We share Max Muller's failure to understand how without language complex ideas could have been first formed, and then the comparative merits of words, suggested to convey them, discussed. Another theory is the theory of anomatopoaea. The pooh-pooh and the bow-vow are two allied forms of a single hypothesis. Language was framed according to this theory in imitation of the natural sounds made, or of interjectional exclamations uttered spontaneously, under the predominace of a sudden feeling by things and animals respectively. The absolutely insignificant fraction which such words form of any language, and the inability to explain by means of them the formation of the bulk of its vocabulary, is the most obvious refutation of this theory. Max Muller agrees with the Nairukta School of Indian philology in tracing words to roots. His own opinion as regards the origin of language is that language

at the beginning was a divine gift. He subscribes also to the theory of a common origin of all languages. At p. 93 Vol. II of his "Lectures on the Science of Language" he remarks:—

".....It is the object of these lectures to prove that language is not a work of human art."

"If you wish to assert that language has various beginnings, you must prove it impossible that language could have had a common origin. No such impossibility has ever been established....." Vol. II p. 2.

"The 400 or 500 roots which remain as the constituent elements in different families of languages are....phonetic types produced by a power inherent in human nature. They exist, as Plato would say, by nature, though with Plato we shoud add that when we say 'by nature', we mean by the hand of God." Vol. I p. 401.

Max Muller's theory examined.—Max Muller thus believes that in the beginning there was a common repository of roots, out of which all peoples formed, in accordance with the promptings of their inner experiences and outer

surroundings, their varied languages. Of positive evidence there is none in support of this hypothesis also. Man even in the most backward cultural stage is nowhere found to meet his lingual necessity by means simply of roots. As instruments of speech, roots are far more difficult to handle and manipulate than words derived from them. The conceptions conyeyed by roots are absolutely abstract. Was primitive thought simply abstract? For if word and thought are simultaneous developments, which, as we have shown, is Max Muller's conviction, then according to this last proposition of Max Muller the subtle ideas, which roots can stand for, should inevitably precede those gross ones which derivatives from them denote. To us the process of denotion and connotation appear to have proceeded together in the incipient consciousness of man. The easier process is that of naming things, which to be intelligent, must have, as its background, simultaneous apprehension of the cannotative intent of the names applied. God named things, qualities, and actions, and connected the names in the minds, in the primitive stage, of men and women, with

roots. To these, therefore, all languages exhibit the capability of being reduced ultimately. The primitive speech of man appears thus to have been a full-fledged language with noun-forms, verb-forms, prefix and affix-forms etc. etc. Roots could not have served the purpose of mankind in the beginning, nor could we have simply by means of roots learnt how to develop out of these, words, clauses, and sentences. If uniform roots could be revealed to humanity what was there to prevent ready-made language from being revealed. The latter is on the face of it a simpler, a more probable hypothesis—a hypothesis, too, which seems to answer human necessity more naturally.

Vedas the first Book.—From of old the belief has obtained among Aryans that the revelation of God's knowledge, which could not be but in God's language, took place, when man was first made, in the form of the Vedas *viz.* Rig Veda, Yajur Veda, Sama Veda, and Atharva Veda. If the issue were to be decided on the basis simply of remotest antiquity, of all records available the verdict would natural-

ly be in favour of the Vedas. Of all human records the Vedas are the oldest. The claim to constitute divine revelation has been put forward by more recent books, too. But in justice to them it must be recognised that they point back, one and all, to an earlier Writ, which, they invariably declare, is their primal source. Among mankind there has been a tradition to refer back to a past, when man was in communion with God. Those same commandments it is the professed mission of every new apostle to promulgate again, as age has tampered—so it is given out—with the truth of the former promulgation. Now every promulgation is referred to as The Book; and if it could be proved (1) that the Vedas are not only the oldest of all available human books but are a record so remotely antique that between their antiquity and that of later records there can be no conception of temporal relativity, and (2) that their text has been scrupulously preserved through incredibly long ages, the theory that they are divine revelation will acquire greater acceptability, as according with the voice of universal tradition and fulfilling

the demands of the philosophical necessity pointed out above that man should, in the beginning of his mental life, be endowed with divinely revealed knowledge through divinely revealed speech.

The age of the Vedas.—Since the day of Dayananda scholars in the East as well as in the West have been busy making continuous research into the contents and history of the Vedas. The conclusions they have arrived at as regards the age of the Vedas may be briefly set forth as follows:—

(1) Professor Max Muller places the compilation of the whole Vedic literature before 400 B. C., this last being the date of the ascendency of Buddhism. The Vedic literature is divided by him into four strata, *viz.*, the Chhandas, the Mantras, the Brahmanas, and the Sutras. The more common and to us the only acceptable division is that which combines Chhandas and Mantras into one stratum. This is the natural, the traditional division. Assuming that the evolution of human intellect in the primitive epochs should, for what reasons it is not known, have been much

swifter than in later ages, Professor Max Muller assigns a period of 200 years for the development of each stratum, thus carrying the earliest composition of Vedic Chhandas as early as 400 plus 4 (200)=1200 years B. C. (A History of Ancient Sanskrit Literature. page 572). He later considered this estimate too low and raised it in his 'Chips from a German Workshop' to 1500 B. C. This computation is, on the face of it, vague and arbitrary. And yet Professor Max Muller is of opinion that "the Veda.....will take and maintain for ever its position as the most ancient of books in the library of mankind. (Max Muller's Rig Veda Samhita, published 1875. Preface, page X.)

(2) According to Professor Macdonell, 'the history of ancient Indian literature naturally falls into two periods. The first is the Vedic which beginning perhaps as early as 1500 B. C. extends in its latest phase to about 200 B. C.' (A History of Sanskrit Literature).

(3) A. Weber places this period in the sixteenth century B. C. (Indische Strifed

p. 8).

(4) The method followed by Dr. Haug for the estimation of the age of the Vedas is the same as that of Max Muller, excepting only that he assigns a period of 500 years to the formation of each literary stratum. He thus fixes the commencement the Vedic literature at 400 *plus* 4 (500)=2400 B. C.

(5) B. G. Tilak finds that the astronomical data supplied by the Vedas themselves, *viz.*, geographical and astronomical hints in the hymns, which point to the beginning of the solar year, which according to him was then reckoned from the vernal equinox in Orion and previous to that in Aditi, indicate that the time to which this phenomenon belongs could not have been later than 6000 to 4000 B. C. The description of continuous dawns, and Arctic phenomena, is to him additional evidence that these records refer to inter-glacial or preglacial periods, when the Arctic regions were habitable. These traditions may have been incorporated into the hymns, according to him, in the post-glacial epoch, which geology places at the lowest estimate at 8000 B. C.

(6) N. B. Pavagi bases his view as regards the antiquity of the Vedas on the same geological data as Tilak. He vacillates among many figures ranging from 16,000, the beginning of the last glacial epoch, to 2,40,000 years back hence, when the tertiary epoch and, according to Dr. Cook the glacial age, closed. The beginning of the post-Vindhyan epoch which coincides with the Cambrian in Europe. of which relics are found in the lowest geological stratum in India, and features of which, Pavagi thinks, are spoken of in the hymns, is another landmark in geological history which impresses Pavagi as the possible date of the material contained in the Vedas, *viz.*, from 7,00,00,000to 6,00,00,00,000 years back hence. (The Vedic Fathers of Geology by N. B. Pavagi).

Vedas co-eval with Man.—(7) A. C. Das declines to place the abode of the primitive Aryans in the Arctic regions on the evidence adduced by Tilak. He reconciles the phenomena recorded in the Vedas with the geographical conditions of a tract of land extending in a past geological epoch in the north to the

Northern boundary of Eastern Turkistan and in the south as far as Rajputana, beyond which there was on both sides the sea. To him some of the descriptions in the Vedas appear to refer to such configuration of land, as according to geological hypotheses, could have existed 'in the Miocene or the Pliocene epoch whose age is to be computed by some hundreds of thousands if not millions of years.' (Rig Vedic India p. 21).

This, it is to be noted, is also the time, as regards which A. C. Das finds there is available the earliest geological and archaeological evidence of the existence of man. "It may therefore be surmised that man also existed in the Miocene or at any rate in the Pliocene epoch.....This surmise has received a strong confirmation by the actual discovery of relics in an upper Miocene deposit in Further India."

Thus Vedic research, as it advances, carries the antiquity of the Vedas ever further and yet further into the past. Latest theories tend to affirm that the Vedas are not only the oldest record of humanity but a record co-eval with

the earliest appearance of man on earth. The claim of Indian theologians was never even a whit greater.

Vedas preserved in pristin purity.—As regards the second condition for recognising the present text of the Vedas as the true primeval revelation, *viz.*, that it should have been faithfully preserved, we have the unanimous testimony of all scholars, eastern and western, to the effect that the Vedas, as we find them, differ in no material particular from their original text. Very old copies of the Vedas in manuscript have been collected and collated and they show no differences. Writes Max Muller:—

"As far as we are able to judge at present we can hardly speak of various readings in the Vedic hymns in the usual sense of that word. Various readings to be gathered from a collection of different manuscripts now accessible to us there are none." (Rig Veda Samhita, Vol. I. page XXVII).

Space forbids enumeration in detail of the devices adopted by the Rishis to safeguard the letter of what they have justly been regarding

as the word of God, against alteration, interpolation, or omission. Says Professor A. A. Macdonell:—

"Extraordinary precautions soon began to be taken to guard the canonical text thus fixed against the possibility of any change or loss. The result has been its preservation with a faithfulness unique in literary history." (A History of Sanskrit Literature. p. 50).

The repositary of all Sciences.—That a record so antique and so scrupulously guarded against change teaches up-to-date truths about science, philosophy, ethics, theology, religion—in short all that man feels the impulse to know, is in itself quite a convincing proof that the Vedas are a superhuman treasure of knowledge. It is not possible within the scope of this dissertation to adduce evidence in detail to testify the embodiment in the Vedas of elementary truths of all branches of science, positive and abstract. As A. Wallace the co-adjutor of Darwin in the discovery and formulation of the evolution hypothesis states at page 14 of his Social Environment and Moral Progress:—

" If we make allowance for the very limited knowledge at this early period, we must admit that the mind which concieved and expressed in appropriate language such ideas as are everywhere apparent in these vedic hymns, could not have been in any way inferior to those of the best of our religious teachers and poets—to our Miltons and our Tennysons.

Maeterlinck only sums up in a few sentences what Pavagi has stated in a volume, when he says at pages 95-97 of his recent book " The Great Secret ":—

" Was it for example mere chance that decreed that the earth should proceed, take shape, and be covered with life precisely in the order which they described? According to the " Laws of Manu " the ether engenders the atmosphere; the atmosphere transforming itself engenders light; the atmosphere and light giving rise to heat produce water; and water is the mother of all creatures.

" Almost all the fore-going, let us remember, is long previous to Buddhism, dating from the origins of Brahmanism and is directly related to the Vedas. Let us agree that this system of

ethics of which I have been unable to give more than the slightest survey, while the first ever known to man, is also the loftiest which he has ever practised."

Readers eager to study the story of the gradual descent of all religions from the Vedas are referred to Ganga Prasad's luminous little book " The Fountain-head of Religion." Those interested in physical science may consider the suggestive statements of P. N. Gaur in his ." The Introduction to a Message of the Twentieth Century," (1) as also articles bearing on this subject which have been appearing from time to time in the Vedic Magazine, Lahore. More enlightening in this regard than all these books is the 'Rigvedadi Bhashya Bhumika' of Dayanand, himself translated into English lately by Pt. Ghasi Ram M. A. The Sage has given an

(1) For instance on p. 43 he says:—

'Elsewhere we have established that *yajna* is the Vedic expression for what we call experimentation. The directions that the *mantras* embody are, therefore, such as will enable us to perform scientific experiments which, when accomplished, communicate to us the Knowledge of the Laws of Nature.'

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outline of the teachings of the Vedas, indicating the incorporation in this primeval scripture of subjects as widely varied as Theology, Sociology, Ethics, Metaphysics, Architecture, Mathematics, Astronomy, etc. etc.

Our duty.—It is this Veda which, the Arya Samaja lays down, is the repository of all truth, and which, therefore, it is primary duty of all Aryans to study and teach, to recite and hear being read. This one principle distinguishes the Arya Samaja from all other cosmopolitan societies of reform and redemption. The Arya Samaja has before it a particular programme, a definite formula of right and wrong. This programme is as old as man and as lasting as humanity. As the intellectual outlook of humanity widens, the verses of the Veda seem to present a vaster and vaster horizon of material and spiritual significance, so that from the merest dullard to the greatest genius all can study this primeval scripture with equal profit—in the sense that the benefit, which the reader derives from it, is commensurate with the keenness of his intellectual acumen. It is on this account that all classes

of human beings have been declared to have a right—and an equal duty—to study and profit by the Vedas. To the research student it is an inexhaustible mine of research. To the man of immediate action it is an unmistakable clarion call of pressing duty. The scientist finds in it endless veins of scientific experiment; the Yogi meets with infinite vistas of occult experience. The Vedas are the book of both high and low, both learned and ignorant.

IV

BELIEF IN TRUTH.

Thou shalt always be ready to accept truth and give up untruth.

दृष्ट्वा रूपे व्याकरोत्सत्यानृते प्रजापतिः
अश्रध्दामनृतेदधच्छ्रध्दा सत्ये प्रजापतिः ॥

The Lord of people sees through both the forms:
He makes distinction between truth and untruth.
He has set apart incredulity for untruth,
And faith for truth.

(Yajur Veda XIX. 77.)

Truth: its fourfold criterion.—Having by the first three principles defined what it means by truth, the Arya Samaja lays stress in the fourth on the supreme duty of every individual man or woman to stick to truth and forsake untruth. Truth with the Arya Samajist is not what is declared by the majority of his fellow-beings to be true, nor what his untrained conscience prompts him to accept as intellectually believable or practically adoptable. Among the masses, who compose the majority, ignorance

is common, and their verdict, if accepted as the criterion of truth, would upset all known notions of right and wrong. The scientist, to be sure of the accuracy of the results at which his experiments in the laboratory arrive, will instead of observing their character minutely with his own eyes, have to refer every problem to the rabble who are non-scientists. How ludicrous! Equally ludicrous, too, is the proposal to decide questions of moral propriety or impropriety by having recourse to ballot or some other device for gauging the view of the majority. The voice of conscience is a result of prepossessions, which environments of individuals in both this and previous lives have contributed to form. An average man brought up as a Muslim regards it his religious duty to slaughter animals on the day of Id, while another who has from his infancy lived among Jains or Vaishnavas alone, has, as it were, an instinctive horror of seeing living beings killed. Not only the practice but also the moral outlook of different persons on the various vital problems of life—the outlook which sanctions or condemns this or that practice, is different.

There are men who with the most innocent of intentions commit wrong. There is nothing to be said against their honesty. The fault is with their judgment, which has not had the opportunity of being trained aright. Some excuse wrong on the plea of ignorance. To them innocent intention is the only and whole content of morality. Without in the least questioning the paramount importance of intention in ethics, it may yet in the interest of judiciousness be pointed out that this view of right and wrong conduct ignores the viewpoint of the victim of the wrong. The most pious intention of a tyrant would not detract from the pernicious effect of his tyranny on him who happens to be its poor target. No earthly government would condone a crime on the ground that the act, though intended otherwise, is not intended as such. An attitude such as this on the part of the judiciary will give a philip to perversity of judgment. The same rule applies to the realm of morality. Right judgment is as much a factor in righteous conduct as the most honest intention. Kant was right in regarding the notion of right among human beings as

ultimately a divine prompting. God has implanted in man not only a vague sense of love for right and aversion to wrong, but also indicated to him exactly what conduct is right and what conduct is wrong. This innate moral sense were a superfluity, if side by side with it there did not exist a definite code of righteous and unrighteous behaviour. That code is according to Manu of a fourfold character. The voice of the inner monitor, or according to some the caution not to do to others what you cannot endure being done to yourselves, the example of higher personages, their writings, and the injunctions of God himself in the Vedas, are the four criterions, arranged in the order of increasing importance. Implicit obedience is taught to the injunctions of the Vedas. The meaning of the divine behest it is the business of the individual's own intellect and conscience to find out and follow. Even the greatest men fail to perform in its entirety what they preach. Their teachings are, therefore, assigned a higher rank among tests of righteousness than their practical conduct. Yet it is their practical conduct which is generally found to be a most

faithful commentary on their written or spoken teaching. The four tests are in fact inter-related. You may dispense with one at the cost of all others. The sifting of truth is a complex process. The Arya Samaja has by stressing the transcendental importance of the Vedas, as the ultimate authority on what is true and right, made the process definite and easier of accomplishment. The Veda is the text, the other criterions are, as it were, commentaries.

Truth and untruth, absolute.—The Arya Samaja does not confuse right with wrong by declaring that they are simply relative terms. That in the right actions of men there may be an element of wrong, and *vice versa*, on account of the extreme difficulty of keeping the two principles rigidly aloof in practice, may be at once conceded. What is nectar to one man, may be poison to another. Viewed in the light of their results as affecting the welfare of different persons differently, our actions may at the same time be beneficial and pernicious. Or what in its results is benedictory, may in its intention have been wholly

imprecatory. To sift the minute threads of right and wrong in the complex fabric of an accomplished course of conduct is a most difficult job. To undertake the job, while the action is yet in progress, is still more difficult. Yet the threads are there, and if each thread could be laid bare in its true perspective by the performer of the action, who as the weaver of the fabric, has alone an intimate knowledge of its components, a competent ethicist could readily determine their righteous or unrighteous character. Impiety, whether in intention or in deed, is not piety in the embryo. Violence is not a step to non-violence, hatred not a preparation for love. Wrong is not right in the making. The two may become confused when their respective motives come practically into play; in their conception they are distinct, and it is neither right nor useful to speak of them as different forms of the same principle or quality. 'Despise not the wrong doers,' is a counsel of love. 'Despise not wrong' is a counsel of downright immorality. 'Try to reform the wrong in others' is a homily of humanitarian charity. 'Look on it as an in-

cipient stage of right,' is a sermon to adore evil, which is tantamount, in its most insidious form, to giving latitude to the advances of Satan in others and by and by in one's self. With Dayananda truth and untruth are distinct conceptions, the one to be adopted and adhered to, the other to be shunned, and if by mistake adopted, to be immediately renounced.

V

PRACTICE OF TRUTH.

Do every thing according to the dictates of dharma, i.e., after due reflection over right and wrong.

Discriminating, O King, between truth and untruth attain to the lordship of My empire.

(Rig Veda X. 124.5.)

Right knowledge a duty.—In our exposition of Principle IV we have anticipated Principle V. The latter is an exhortation to practise what the four foregoing tenets have taught us to regard as right. Between belief and practice there should be perfect concord. Right knowledge precedes right action. Unconscious virtue is simply action, not virtue. Not so unconscious vice. It affects others prejudicially. It is mischievous in its results. The harm it does, there is no reason to condone. Right knowledge is a duty, not a privilege. Its absence cannot help in redeeming the sin to which it may have perchance led. Between unconscious

immorality and deliberate sin, there is a difference only of outlook. The latter is more culpable but the former is no less serious in its social sequels.

The irreducible minimum of individual right and duty.—We pointed out in the introductory chapter that the principles of the Arya Samaja concern themselves equally with the individual and collective duties of mankind. What has been inculcated in the first four principles is the path of *dharma* for individual men and women. From sixth to tenth will be principles of social, *i.e.* communal, religious, national and cosmopolitan conduct. Principle V stands between the two groups facing Janus-like both ways. Conduct is both social and personal and to decide whether a particular course of conduct is in consonance with the dictates of duty, one has to fall back on the primary consideration whether that course conforms to, or falls foul with, the interests of truth. Though in the interests of society the personal interests of individuals have, if necessary, to be sacrificed, a distinction has to be made here between the material and spiritual interests of man. The

latter, as outlined in the first four principles, are the inalienable minimum which no member of the society, community, country, and humanity, will under any circumstances be required to forego. The Arya Samajist will for instance on no occasion give up his belief either in God or in God's revelation, the Vedas. Nor can he part with his right to say his prayers to Parameshvara whose salient characteristics are delineated in Principle II. The duty to read and write, teach, and listen to a recitation of, the Vedas is equally sacred. The truths taught by the Vedas, as a matter of his personal conviction, and as the foundation further of his personal practice, are to be his inviolable sanctuary giving him inner solace which no compromise with his fellow-beings can ever deny him. This granted he is to place himself unreservedly at the disposal of humanity.

Knowledge of right and wrong followed by conduct conforming thereto is what in Arya religion is called *dharma*. And the object of the principles of the Arya Samaja is to teach that *dharma*. This term occurs in its most appropriate place in this principle.

The man of sacrifice.—No man is fitted to serve his fellow-beings, who has not made himself first a man of principles. Only such people as have firm convictions and a will equally firm to execute them are qualified to enlist themselves as servants of mankind. Despicable sham to make indifference to religion a condition of national service! Religion has till now been the only mighty lever that has upheld humanitarian activity. To all causes of uplift of man it has given a sacred orientation. It has made charity a holy principle, self-sacrifice a heavenly virtue. Misguided religion has led to fanaticism and superstition which in their turn have in the long run been causes of bloodshed and war. It is the business of religion to provide safeguards against such perversities of religious dogmatism. Not all dogma, however, that obsesses the human intellect. Belief in God and the Veda is, as we have shown, the minimum philosophic requisite of the rational-*cum*-devotional nature of man. It is a demand from within and must be satisfied if the worker is not to waver at every step as he proceeds on his life's voyage. The Veda

to him is the chart and God the unerring pilot of his boat. Truth, the voice of his trained conscience, is the needle of his mariner's compass. With this equipment let him launch out undaunted on the troubled waters of humanitarian service. Success will hail him as her lord, her beloved mariner.

VI.

THE IDEAL OF UNIVERSAL GOOD.

Doing good to the whole world is the primary object of this society—to look, i.e., to its physical, spiritual, and social welfare.

लोकं पृण ।

Make the universe perfect. Y. V. XII 54.

Social Duty.—While the first five principles lay down the duty of the Arya Samajist towards himself, the principles that follow are addressed to the Arya Samaja as a whole, and to Arya Samajists as members of the Samaja. The mission of the Arya Samaja is universal. In the 6th principle, *i.e.* the very first that deals with the Samaja as a body, the object of establishing the Church of the Veda is pointed out to be to promote the welfare of the whole world. What a broad conception of human and sub-human brotherhood! The mind of the Rishi was overflowing with love. The petty distinctions, and a result of them, the petty-minded quarrels, between one caste and another, between one creed and another, between one colour and another, galled him deeply.

With one stroke of his pen he abolished all these distinctions as far at least as his own following was concerned. The Arya Samajist, as soon as he signs the creed of his church, feels himself, as a matter of course, to be connected in ties of humanitarian love with all the citizens of the world. The Church, to which he belongs, is confined to no single clime or country. Its charitable outlook extends over all communities, all countries alike. Not simply members of that church, but others also deserve on his part the same attitude of sympathy and affection. The *upakara* of the Arya Samaja is for the whole *Samsara,* not reserved for its members alone. Any the least hesitancy of tone or expression in this principle may have cribbed the very soul of the Arya Samaja, crippled its human outlook, confined its liberal universal programme. In India where for centuries sea-voyage had been taboo, caste reigned in its most tyrannous forms, untouchability, unapproachability and unthinkability—for even a thought of the Shudra was considered to pollute the Brahmana—were the order of the day, this broad-minded conception was a novelty. It was

an ingenious hit, a sally of the Seer's soul. The principle, as it is worded, is in its simplicity, most perfect, something which it will always be impossible to improve upon. The humanitarian outlook can be no more broadened, the impetus to fraternity can goad us no further.

Physical welfare.—With his characteristic conciseness the Founder of the Arya Samaja makes his idea of *upakara*—upliftment—definite. It is explained briefly as containing in its connotative sweep the physical, spiritual, and social welfare of the world. Religions generally ignore the physical side of human growth. Some think this phase of life is mundane and therefore beneath the notice of heaven-born religion. Religion, they hold, should concern itself with the things of heaven alone. Never was even a parochial conception more prejudiced, even a sectarian formula more erroneous. Our physical body is the vehicle of the spirit. It is its instrument, the very basis of its worldly and other-worldly activity. If that is deranged, the average spirit will not be able to live or work. Dayananda gives the welfare of the

body of both man and animal the foremost place in his religion. Charity should look after the physical needs of its recipients first. Such measures should be taken by the corporate activity of the citizens, as will tend to the physical betterment of the race. The extirpation of disease, the lowering of the death-rate, and the popularisation of the idea and methods of physical culture, the training of citizens in habits of clean living etc. are items of social civic work, to which every philanthropic society of men and women should address itself. To the Arya Samaja these activities appeal as the first rung of the ladder to its terrestrial heaven.

The Arya Samaja, after its brief career of social activity, has at its back in this behalf no mean record of social service. Many orphanages and widow homes stand to its credit. Many a famine, many an earthquake, many a flood has found the Arya Samajist busy rehabilitating its helpless wreck. The misery of a whole world requires the service of whole humanity. And what we are depicting today is the social ideal, not the actual achievements of this society or that. The achievement is

only an infinitesimal part of what remains to be done.

What is the soul?.—To understand what is meant by the welfare of the soul, it is necessary first to form an idea of what soul is. Every living being is a soul. Every soul is eternal, a distinct entity. It is neither evolved from God, nor will it evolve into God. All the intellectual activities of man and animal are due to it. There take place interactions between two living beings which cannot be ascribed to any physical agency. Of these telepathy is the most pronounced. Cases have been reported of the death-scene of a relative presenting itself with all its actual surroundings in detail before the mental eye of a kinsman at a distance dividing countries and even continents. Pr. Rama deva of the Gurukula, Hardwar, was the year before last in Africa when his son-in-law died at Lahore. The former had a vision of the latter's death and tried to evade the tragic feeling, created by the presentiment, by immersing himself heart and soul in his public activities. The vision would not be dismissed till news from India confirmed the previous intima-

tion, in all presumption, of the soul. The ability to go on thinking even when the brain has been removed or has turned, on account of some physical disorder, into a mere abcess is another evidence of the distinct, a separate, existence of the soul. Camille Flammarion in his 'Death and its Mystery' Vol. I. pp. 38-39 gives the following instances of this metaphysical power of the soul:—

"My learned friend Edmond Perrier presented to the Academy of Sciences, in his lecture of December 22, 1913 an observation of Dr. Robinson's concerning a man who had lived for nearly a year with almost no suffering and with no apparent mental trouble, with a brain that was nearly reduced to a pulp and was no longer anything but a vast protext abcess. In July 1914 Dr. Hallopean brought to the Society of Surgery the account of an operation that had been performed at the Necker Hospital upon a young girl....., at the trepanning it was ascertained that a large proportion of the brain matter was reduced literally to pulp....., the patient recovered."

We communicate, by means of our vocal

organ, through the auditory nerves of a distressed man or animal, the voice of sympathy of our inner being. It takes effect. The distressed animal is soothed. Now neither the sympathy nor the feeling of being soothed can belong to the physical machinery of the bodies of these two sentient beings. These two beings *viz.* the originator of the voice and its recipient are souls. They act on each other in a manner in which no physical substance could. Memory, dreams, the continuity of our knowledge, generalisation of concepts, classification of objects and notions, synthesis, analysis, association of ideas, illusion and hallucination—none of these can be demonstrated to be the effects of the activity or non-activity of physical organs alone. If dreams be the result of the activity of a part of the brain, while the remaining portion is at rest, the part which has been active should alone remember it. The co-ordination of feelings, of which the processes enumerated above are various forms, cannot be attributed to the same cells of the brain, to which the perception of simple feelings is attributed. For if this be possible, why should not the complex

process take place at once? That there is a graduation of processes, from simple to complex, betokens the inability of the physical organism, which is made of uniform cells, to accomplish all the processes on its own account. To unify and tabulate experience, one superior entity, distinct from the cells, has of necessity, to be fixed upon as the receptive and co-ordinative agent. That is the soul. Some liken memory to impressions on photographic plates. Was one plate ever observed to receive impressions of more than one scenes consecutively and keep each imprint distinct and intact?. Nor can the brain, which also is one, accomplish this physical marvel. Memory in reality is a function of the soul. It relieves the brain to be always free for fresh photos. The storing of impressions is a spiritual process. So, too, is tabulation.

After all discussions as to the existence or non-existence of souls, the notion of one's own permanency, to which all other notions which come and go, find invariable reference, persists. One may dismiss from one's mind every other object, every other phenomenon, every other

idea, every other impulse, the one entity that cannot be so dismissed is one's self. This self is the soul. How the first appearance of life in the simple unicellular amœba can be accounted for only by postulating the distinct existence of souls has been shown elsewhere.

The soul is eternal. If it were created, the very idea of creation would require another soul to conceive it. The creation of the latter would require a third and so on *ad infinitum*. The Creator could at no stage be alone, or else the fact of creation, as also the fact that there is an eternal Creator, would be impossible of conception by a soul. How to impress the idea of its own creation on a soul is a mystery. A created being thinking of eternity! Of beginninglessness! The very first moment that the soul was aware of itself, it was. How then to teach it that at some time it was not? If there is anything absolutely inconceivable, it is one's own non-existence, whether in the past or in the future. The difficulty which the riddle of the origin and termination of sin presents, in case the creation of soul by God be admitted, has in the course of the exposition of Principle II been

noticed. The soul ever was and ever will be.

Transmigration.—The method of inference in science is to proceed from the known to the unknown. We know how the soul exists. From this we may infer how it existed before, and how it will continue existing in the future. In the present span it is born, lives, and dies. The same it has presumably been doing before and will do hereafter. The liability of the soul to a change of its physical tenement, as it progresses or retrogresses in its spiritual march, is called in philosophy transmigration. All born inequalities, physical, mental, and moral that we find among living beings can be explained on the basis of this hypothesis alone. Predestination makes God unjust. Fatalism makes life a pre-doomed drama. The only reasonable solution of the mystery of ante-natal differences in capacity and equipment is to refer them to ante-natal differences in exertion which alone, under a just God, could have resulted in unequal fruit, *viz.*, unequal equipment at birth.

Like the varied mental equipment possessed by human beings at their birth there are certain,

what they call instinctive faculties in animals, such as those of organisation, recognition of a place once known, communication of it to fellow-workers etc. etc., among ants, those of building perfect geometric constructions, a judicious division of labour, artistic assortment, adaptation of temperature to changing requirements of weather, attachment to the hive etc. etc., among bees, and that of fine weaving among spiders, and so on. (1)

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(1). The following evidence is extracted from Life of the Bee by Maurice Maeterlinck:—

"There are only" says Dr. Reid, three possible figures of cells which make them all equal and similar, without useless interstices. These are the equilateral triangle, the square, and the regular hexagon. Mathematicians know that there is not a fourth way possible in which a plane shall be cut into little spaces that shall be equal, similar and regular, without useless spaces." p. 156. The bee constructs hexagons.

"Koening's answer to the question (which would be the most economically constructed cell?) was the cell that had for its base three rhombs whose large angle was 109 min. 26 sec. and the small 70 min. 34 sec. Another savant, Maraldi had measured as exactly as possible the angles of the rhombs constructed by the bees and discovered the larger to be 109 min. 28 sec. and the other 70 min. 32 sec. Between the two solutions there was a difference therefore of only 2 sec. It is probable that the error, if error there be, should be attributed to Maraldi

The efficiency, with which these faculties can be called into play by each individual or class of individuals of different species or even of the same species, differs. Now instinct, if it is an inherent quality, not a result of environments, should be constant and uniform in all individuals, at any rate within the same species which, however, it is not. Instances are known of horses having been taught to extract cube root and of certain dogs to write letters

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rather than to the bees, for it is impossible for any instrument to measure the angles of the cells, which are not very defined, with infallible precision." p. 157.

Speaking of newer adaptions adopted by the bees of late, the writer says:—

"This great progress, not the less actual for being hereditary and ancient, was followed by an infinite variety of details which prove that industry, and even the policy, of the hive have not crystallised into uninfringible formulae. We have already mentioned the intelligent substitution of flour for pollen and of artificial cement for propolis. We have seen with what skill the bees are able to adapt to their needs the occasionally disconcerting dwellings into which they are introduced and the surprising adroitness wherewith they turn combs of foundation wax to good account. They display extraordinary ingenuity in their manner of handling these marvellous combs, which are so strangely useful and yet incomplete." p. 309.

of the alphabet and tell the time. Is this instinct? (1).

Animals of the same species, for instance dogs, are seen to exhibit different stages of morality. This argues that they are souls and the fact that you cannot attribute these stages to different modes of breeding in this life is proof that they have been subject to some similar influence before. Attributing all these things to chance is bidding good-bye to the instinctive

(1). The dog was first taught to count by means of tapping with its paws, and various arithmetical exercises were then attempted and achieved with the greastest ease. Lola then learnt to associate numbers with sounds and the shapes of letters and thus to spell and express its thoughts in words, which were tapped out on its mistress's hand.

Lola was taught to tell the time from a clock but so accurate ex-hypothesi was her sense of time that she was able to tell her mistress the time without consulting this instrument on which human beings have to rely.

Her abilities on arithmetical problems I do not stress since in this respect she does not seem to have excelled the Elberfeld horses whose powers of mentally extracting roots seem to have been more highly developed than those of human beings, but her capability for correctly forecasting the weather must not be passed over without mention." Occult Review for April 1923.

faculty or reason which must look for the cause of every effect it observes. The theory of evolution can never account for the appearance of highly specialised social virtues that we find in some species of animals, as in the lower genera from which alone they could have evolved, these virtues are entirely absent; unless, of course, the advocates of this theory pervert their hypothesis and posit the previous existence of the present nerve-cells of these animals in the human body, where alone they could have specialised in civilised sciences and arts. Would this be evolution or the reverse of it, a stage in transmigration?

Infant prodigies.—Children are from time to time born who are found to be masters of certain arts without receiving even a rudimentary training in them in this life. How to explain these phenomena except by the transmigration hypothesis? In the Occult Review for October 1925 Mr. Grahame Houblon recounted a few such occurances that came in his personal experience. We reproduce only three: —

"I have a photograph of myself taken be-

fore I was five, sitting on a tiny bare-backed pony, and the picture represents, not a child stuck like a pair of tongs on the pony's back just to be photographed, but a child horseman, with a perfect seat, holding his reins right, and obviously perfectly at home, as I always was on a horse-back from the first time I got up, which if not the day before the photograph, may have been the day before that. I was able to ride by the light of nature, and all I have ever had to learn has been how to develop and improve what I have always known.

"Again I have always been a keen swordsman especially in the way of old styles of fighting, and at last I tried my hand on the two-handed sword, to use which one has to be strongly armoured from head to foot. Now, as when I first got up on a horse, so when I first put on armour 70 lbs. or 80 of it, I felt perfectly at home in it, as if I had been wearing it all my life, with a full knowledge of its possibilities and drawbacks and of how to use the one and dodge the other. Also the moment I took the two-handed in my hands, I knew how to

use it, and did so, in a way which excited considerable surprise in a number of practised swordsmen who were present, also in my adversary. Now it is merely silly for common sense to explain this by something I had overheard said by great uncle Timothy or great aunt Clara. The only sane explanation for this perfect familiarity with armour and long sword on the first occasion on which I used them in this life is a memory from some past life, about four hundred years ago, when the two-handed was most popular.

"I must record another similar case in my younger son which I noticed when he was six years old, on his first experience in life of boating. We had gone to Thames Lock in Canadian Canœ to see the boat go through, and had left the canœ drawn up on a little piece of foreshore below the back. When we went away I put the canœ almost entirely in the water, leaving the extreme end of the bow on land. Then I embarked and sat down astern, leaving the boy ashore to shove off. I knew him to be a very resourceful child, and wanted to see what he would do. What he did was

significant to begin with, he asked no question, but took hold so as to apply the utmost power with the least effort and shoved the canoe off. Then came the thing which gave me my surprise. Instead of being left behind, just at the right moment when he should do without hanging the canoe up, again he jumped, landed comfortably and steadily on the bow of the canoe and slipped down into his place. The oldest, most practised hand at boat work could have done it no better. I may add that in general, from the first moment he was afloat, he showed himself perfectly at home in a boat, and never once did I know him commit any of the idiocies with which children usually terrify and infuriate their elders. He knew, just as I knew how to ride, exactly what to do in all ordinary circumstances in a boat."

Instances of child musicians, child preachers, child mathematicians are too familiar to need enumeration here. These prodigies compel attention to what an ordinary observer may ignore, *viz.*, born genius which can be traced psychologically simply to assiduity in a previous life.

Reminiscences of previous lives.—Individuals are found who bring with them reminiscences of previous lives. The truth of their accounts has been tested, which in many cases have been found to agree with facts. The places they refer to and the persons whom they mention, are found existing exactly as they describe them. This is proof positive of former and, on the same analogy, following lives.

The whole press in India was, a few days ago, resonant with what was thought to be the marvellous news of a girl born in September 1919, who in company with her father B. Shyam Sundar Lal, station master, Haldani, went on pilgrimage to Mathura. At Gokula, the girl, while passing by the house known as the old residence of Nanda, leapt out of the arms of her servant and ran to a building close by. She forthwith assumed the character of a boy and accosted an old woman, who was in the house, as *his* mother. She inquired about the desk where *he* used to sit. To her present mother she ordered a betel-leaf to be offered. This done she asked the latter to leave, as *he* had got in the midst of *his* own. When out of that

house, she pointed to a shark in the Jumna and declared it was this animal which had caused her (she said 'his') death. The old woman, who had accompanied the party, wept, as she recounted the incidents of the death of her late son in October 1918, and said that the reference of the girl was to that never-to-be-forgotten dismal happening. This is one of the instances, multiplying fast now-a-days, of rememberances of previous lives, brought into the present span of existence, by infants in various localities in more than one country

Transmigration is both rise and fall.—We have already remarked that the process of transmigration is one chequered amidst irregular alternations of progress and retrogression. It is neither uniform evolution nor uniform degeneration. The existence of human traits among social species of animals could not be accounted for, if the former alternative were true. The latter, *viz.*, the hypothesis of uniform degeneration would stultify the irresistible impulse for spiritual rise, which alone justifies willing virtuous activity. One would not care to live, if life were a continuous fall. We all

look forward to a high state, which not achieved, we wish to live again and yet again and so on. Our ambitions do not find satisfaction at the end of only one life. If what we have been striving after is only a mirage, if all our activities are child's play, if the partial achievements we make, while we once live, have no chance or chances of supplementing themselves to completion, incalculable surely is the wastage of energy of both God and man, who thus conjointly are engaged in wanton pastime without any serious end or object. The conviction that more lives are to come, just as they came in the past, can alone be the solace of the steady worker, handicapped in the middle by abrupt death. Work acquires zeal, an earnestness which is inherent in the hope of its continuity, once we give it an infinitely long period of duration. Failures of the present life cannot in that case daunt us, nor can unexpected successes elate our heart and make us take life easy.

Heaven and Hell.—One of the natural equipments of the soul is freedom of action. It may rise if it works for its own uplift, or it may fall

if it yields to the impulses that degrade it. Heaven and hell are of the souls' own making. The species of animals in which some of the faculties of the soul are restricted, while a few perverse habits called bestial instincts, a result of misguided activity in a previous life or lives, are given an unrestricted chance of free play, in order to lead automatically to a reaction commensurately strong, are the tangible hell of the soul. Plants in which every possibility of free action is snatched away, are reformatories, while birth in the midst of circumstances which of their nature help the upward evolution of a right-minded soul is its heaven. The presumption that there are higher beings than man appears to us to be uncalled for, unless there be evidences of life which human and sub-human varieties of corporeal existence cannot explain.

Salvation.—The highest state of the soul is that of salvation, when the recurrence of births and deaths is for the period of a Kalpa suspended. Temporarily in the corporeal state also the soul may detach itself from the body. This may be done by practising *yoga* exercises, till

the state of utter dissociation from matter, called *asamprajnata samadhi,* is reached. That is the state of supreme bliss. The way to achieve it is the practising of supreme morality and leaving one's self in the matter of reward or result entirely in the hands of Providence. Evil thought, evil speech, and evil deed become at that stage an impossibility. Only good is done automatically as a result of habit doggedly persisted in. The soul is active; so too is the body which encases it. There is no lack of enthusiasm or exertion. Only, this attitude on the part of the *yogi* is unconscious. He does not feel his conduct is virtuous, for that would be self-complaisancy, a mild form of self-conceit; and he naturally cares not for the result. Hilarity, extacy, non-chalance whether misfortune comes or good luck, an absolute spirit of self-renunciation, accompained by a happy constancy of inner enjoyment of self is his unchanging mood. He is salved while living, and when dead, has only passed from limited enjoyment to enjoyment absolute. For organs, while they are on the one hand doors of consciousness, are on the

other, walls of matter that block the vision of the soul. Bereft of all hinderances the soul is then in conscious enjoyment of the close proximity of the Supreme Soul, whose essential attribute is bliss. The proximity is also transmission. As long as this Elysian beatitude lasts, the soul is spiritually in the highest heaven. In the world of matter its passage is unrestricted; and even from the objects which to others are the cause of bondage, it derives, by dint of its inner happiness, perennial joy in perennial liberty.

What the Arya Samaja aims at.—To such a state it is the mission of the Arya Samaja to carry whole humanity. If even a few souls were in every country to rise to these Olympian heights of human godhood, they would be the centres of social and political harmony and physical and mental peace. They will attract humanity by their irresistible instrinsic magnet. Their ever-brimming love would be a centrifugal force which will swamp whole nations in mutual affection and estreem. Exploitation of the weaker by the stronger would then be a dream of the past. Tyranny of the shrewd

over the instinctively simple would be an imaginary illusion, over which the serious and the sane would only laugh as over a mental obsession of mad people. Prejudices will cease. Truth will triumph and justice will reign. When in their private lives people will honor equity as conducive to their spiritual advancement, when shirking consequences of personal evil deeds will be a sign of weakness, an index to moral cowardice, they will not allow their social and political relations also to be stained by caste oppression or by perverse partriotism, which today is but another name of selfish love of national self-aggrandisement. A new heaven will be born and a new earth, over which the suzerainty will be not of kings but of ideals. The Vedas will be the code. The higher self of men and women will be the judge. Sins will be culprits, self-punishment will be the jail.

A Social Heaven.—The dry-as-dust lawyer, the cold rigid logician, the prosaic tradesman, all matter-of-fact men of the world, will of necessity shake their heads as they go through the above picture of a future Utopea. A

chimera! A reverie! A hallucianation of the brain! Call it what you will, it is the hope of the philosopher, the reassurance of the self-confident seer. The reformer once lost has re-found in it his bewildered cry. The mariner, all but drowned, sees before him the haven of peace, after boundless seas of boisterous storms. It is the dawn of a new day. Happy they who see eye to eye with the Rishi. For they alone can be saved. What hope for those who have made themselves hope-proof?

VII.

THE DUTY OF LOVE.

Let thy dealings with all be regulated by love and justice, in accordance with the dictates of dharma.

प्रियं मा कृणु देवेषु प्रियं राजसु मा कृणु ।
प्रियं सर्वस्य पश्यत उत शूद्र उतार्ये ॥

Make me beloved of the Brahmanas,
Make me beloved of the Kshatriyas,
Beloved of all that see,
Of the Shudra and of the Vaishya.

Atharva Veda XIX 62.1.

The keynote of human behaviour: love.—The behaviour of the Arya Samajist towards his fellow-beings is to be regulated according to this principle. The dominant feeling, which will characterise all his dealings with others, is to be that of love. He cannot, as has been taught in the last principle, help in promoting the welfare of the world, unless his general attitude towards other creatures than himself

be that of deep sympathy, of close fellow-feeling. It should always be his endeavour to mentally substitute his own person for those with whom he is dealing, so as to be able to guage their feelings at a particular juncture, by what should have been his own feelings if he were similarly situated. This is the golden rule of inter-human and inter-animal conduct.

Love seasoned with propriety.—Lest love should become a morbidity, a few riders are attached to it. We read of men, whom the popular mind honors and adores as saints, having lost all balance and capability of action, when in the sight of erring fellow-beings. Overwhelmed with feeling, their mind has found shelter immediately in tears. In not a few cases this outburst of profound pathos has succeeded in reclaiming the lost lamb, but instances are equally numerous or even more frequent, where the mark has been overshot. Incidents are related from the lives of Sadhus, who have gone a step further in charity, in as much as they have offered their all to a thief, who had, because of a sudden stir or some other unexpected exigency, failed of his

criminal errand. The disappointment this failure will cause to a fellow human being, has gone deep into the mind of the *bhakta* owner, who, intolerant of such a mishap to a human brother, has gone after him to give him the prize, which his miscarried quest has not succeeded in gaining. Conversions, as a result of this method of apparently humane conduct, are reported to have taken place. These, however, if the solicitousness of the saint not to disappoint a human brother was genuine, are only chance occurrences, credit for which should have belonged to the maudlin *bhakta* only if he had himself intended the reformation of his misguided brother. We are concerned, in cases of virtuous behaviour, more with the intention of the lover than with how he conducts himself practically. If the offering of goods were a deliberate attempt to bring about redemption of the vagrant youth, the whole incident would acquire a new orientation. As the case stands, such gratutious love cannot be ethically parised or recommended to others for imitation. More serious than deprivation of material booty should in the eyes

of a lover of human beings, be perversity of a fellow human being's character. Various, indeed, are the ways to bring about the latter's reformation. Different temperaments will require different remedies Exigencies of every individual case should be met by means which suit that case. Showing indulgence where indignation would be the proper attitude, showering favours where punishment would be the appropriate instrument of reform is, to be plain, abusing of love.

Brahmana the paragon of love.—The attitude at every juncture should be determined also by the character of the parties. It is character which determines, if not the occupation of a man, his place, at any rate, in society. According to the Aryan system, the community should be divided into four classes. At the head come Brahmanas, men of learning and peace. These it is that have the highest qualifications, mental and moral, but who being actuated instinctively by the motive of service of their fellow-beings, have taken a vow of voluntary poverty. They are the most potent agency of reform, and

their method is love. They feel with the delinquent but not with his delinquency. The fact, not of the disappointment of a thief, but that of his vitiated mentality, that has prompted him to such a perverse course of conduct, makes them feel deeply concerned. They may offer to share with him their whole possessions, not that the greedy proclivities of his nature may have undue satisfaction, but that he may look beyond the contemptible considerations of mere ownership, earned or unearned. The possibility of bringing a culprit to book legally is not outside the pale of their judicious conception, though generally they should not resort to this executive method of reform. For themselves, if they be guilty of a similar deed, the punishment is to be very severe. But here too, the measure of severity is not the physical form in which the penalty is administered, but the mental pain it inflicts. Highly refined natures are sensitive even to the fact of punishment. In their case you simply declare that they are guilty and you have meted out to them an adequate penalty. Where you find, the perversity is more profound, you deal severely

even in outward form.

The function of the Brahmana.—The function of the Brahmana in society is that of teacher, legislator, politician, and judge. Being intellectually the flower of the community he is eminently fitted for offices, from which he will give his community the lead in moral, spiritual, social and political matters. The laws, he will frame, are bound to be just. Intellectually he is an aristocrat, economically the poorest of the poor. He knows the necessities of the aristocracy and is daily experiencing in his own person the hardships of the poor. Labour and capital have found a concrete *via media* in him. For the same reason, too, he will be the best arbitrator. Having abjured wealth, he will have not the least bias towards the moneyed class. Possessing a high mental calibre on account of which he is conscious of the rights and necessities of capital, he will not be unjustly prejudiced against the *bania*.

The duty of the physician and surgeon is also reserved for the Brahmana, in order to render impossible the exploitation of the physical ills of fellow human beings. If addicted to a life

of luxury, the doctor will, of necessity, pamper the vitiated tastes of the vicious wealthy, neglecting the genuine need of the poor, whose disease, as sprung of want or of incidental injury to the system from uncontrollable circumstances in or outside the body, deserves the ministrations of the righteously inclined medical man first. The fee-first physician, however, has an eye not on the moral merit of his patient to a healed healthy life, but on the length of his purse, commensurately with which lengthens the list of intemperances and disease-engendering immoralities, both past and future. The Brahmana doctor, on the other land, looks on his propession, by reason of his vow to lead an austere life, as a sacred opportunity of service. He can afford to forego high fees, as he needs very little for the satisfaction of his physical wants. He can impose a regime of temperance and moderation on his patients, however rich and high-placed, as he ogles not at their riches. He can enforce morals and come to the aid of the genuinely needy, *viz.* the poor or even rich people, fallen ill because of a sudden mishap or conscious or unconscious negligence,

and ready now to abide by the rules of health and hygiene. The patent, come to a physician for treatment, feels in the presence not of a dependent, but of one superior to himself whose commands have got to be obeyed. This gives a new tone to the society's notions of the necessity of preserving health and observing rules even of private personal morality.

Kshatriya: his stern functions.—The duty of administration and war falls on the Kshatriya. He punishes offences in accordance with the verdicts of the Brahmana. He keeps law and order. The world, as it stands, requires a class of society to be stern rulers. The life of the Kshatriya is also a life of austerity, less severe only than that of the Brahmana. Luxury would be the Kshatriya's poison. His ambition is to achieve power, the acquistion and maintenance of which both require a hardy, pains-taking temperament. Police, such as obtains today in London, and Army such as obtained in India in the past ages, which kept fighting, while just in the vicinity of the field of battle, peasants went on undisturbed, ploughing and tilling the soil, and peaceful acti-

vities of the towns were not at all dislocated, are two of the typical lines, in which Kshatriya tendencies can have full play. Patriotism and love of liberty, for which all countries profess to wage war, are sublime sentiments which waifs and strays of the society, picked up as today for military life, can never understand. The Kshatriya, according to the Arya conception, is to be a man of high education, mental and moral, who has an adequate practical schooling in the essentials of social and ethical discipline. The business of the Police and the Army is to protect the persons and properties of citizens and safeguard the honor of males and females. Those that discharge this duty faithfully in the time of peace, cannot by the reason of their very training, visit tyrannies and outrages on the enemy's subject when war ensues. Interests of humanity which are sacred in one's own country should be sacred in other countries as well. For humanity is the same all the world over.

The political ideal of the Arya Samaja.—The political objective of the Arya Samaja is to make every country self-governing. The

society, as it is constituted, cannot take part in the current politics of any country. The teachings it imparts do, however, tend to breed in its members love of their motherland and a readiness to serve its righteous cause. The Arya Samajist cannot but be liberty-loving and free at once in thought, speech, and action. His political motto is *to live and let live*. He undertakes war only, if others transgress this golden rule of international politics. Exploitation and foreign rule he will not allow, even when the armies of the transgressing nation have been defeated, and he is free to dispose of the throne in the subjugated land as he will. He will make his enemies feel his strength but will not reduce them to perpetual bondage, or what is more hypocritical, insidious tutelage. The victorious armies should at once evacuate, when the administration of the conquered country has been placed instantly in competent native hands, and the observance, on the part of rulers, of international laws in future has been ensured. The conduct of the Arya has, as noted above, to be regulated by feelings of love in all spheres. The Arya states should be as

scrupulously fair and honest in their national and international affairs, as the Arya Samajists in their private lives. The system of ethics, which insists on personal probity among individuals but leaves the moral relations between states and communities untouched, is an incomplete, an extremely partial, system of human morals. Greatest sins and highest virtues are practised in the name of the state. State morality gives its colour to individual morality. Its scope is very vast and its effects extremely profound and far-reaching.

Vaishya the respository of wealth.—The banker and the landholder, who between them are the distributors and producers of wealth, are the third social class under the Aryan system. Theirs is neither honor, such as the Brahmana receives, nor power, such as the Kshatriya enjoys. Theirs is wealth. They are neither legislators nor administrators. They are repositories of the country's stores, the arteries and veins which keep up the circulation of life-blood in the country's body-politic. The double control on them of the Kshatriya

and the Brahmana will keep under proper check their vanity and selfishness, the two concomitants of wealth.

Shudra the menial.—The lowest class is Shudra. Its duty is service and its privilege safety. The Shudra labours with the body, as unfit for any higher work by reason of his intellectual inferiority, which no provision by the state, though tried honestly and long, has been able to remedy.

This classification is natural; how to make it righteous?—This classification is natural and obtains in rude haphazard forms in all countries. The population in all climes may be roughly divided into these four classes. The Arya Samaja would remove the injustices and irregularities which characterise the actual haphazard, and therefore erroneous, working of this system in the states of today. Birth caste in India and wealth caste in the countries of the west are both abuses, equally pernicious, of the natural Vedic system of *Varna*. While self-denial in the person of the Brahmana has to be installed on its old pedestal of highest honorability, the warrior has to be made hard-working

and just, and capital and labour both ousted from the citadels of power. For neither Capitalism nor Bolshevism can salve the nations.

The keynote of the mutual relations of persons, classes, communities, and nations must be mutual love. The object constantly to be kept in view, as pointed out in the foregoing principle, is to promote the physical, spiritual, and social welfare of the whole world. The means for the achievement of this object will, in cases of different persons and classes of persons, differ. Hence the qualification of the sentiment of love by addition of the formula *yatha yogya, i.e.,* in accordance with the condition and merits of the recipients. These merits, again, have to be determined in accordance with the dictates of *dharma*, which term, because of its exposition in Principle V. is now familiar to us as meaning what conforms with the rules of right. The reader will see how each preceding principle contains in it the seed of the one succeeding, so that one commandment follows another in its natural sequence.

Our duty in relation to sub-human beings.—

The duty of man does not end with his love of man alone. Standing at the head of all creation, he owes an obligation to sub-human creatures as well. His attitude towards these last, also, should be governed by the same principles, *viz.*, those of love, propriety and righteousness. While the first attribute, *viz.* love is to be the guiding note of his inner motive, the second, *i.e.*, propriety will be the criterion in choosing the means, while considerations of righteousness are urged in order to refer him ultimately to the eternal code, *viz.*, the Veda, the injunctions of which alone will give his powers of discretion the right lead.

Vegetarianism.—The Arya Samaja prohibits meat diet, as this is the temptation which is today the main incentive to kill animals. That vegetables promote health and vigour better,(1)

(1) Flesh food contains the unexcreted waste matter of the slaughtered animal. When the process of metabolism is suddenly arrested by death, the effete and decomposing cells and partly oxidized waste products, which are normally in the blood and muscle tissue, are left in the flesh. Moreover while excretion and circulation are stopped immediately upon the death of the animal, the muscle cells live for some hours at least, until the animal warmth has left the flesh. These cells

living after the death of the animal continue to produce animal poisons, and as there is no circulation to carry them off, they accumulate in much larger percentage than in the normal live muscle cell. Suncooked Food p. 164.

Carnivorous animals are especially provided with an excretory system, capable of taking care of such matter; but it is unreasonable to expect the excretory organs of man, which are not adapted to such a purpose, to throw off, in addition to their own waste matter, similar decomposing products of other animals. Ibid p. 165.

Vegetable fats, which are of a more liquid nature, are more desirable, where we wish to add fatty tissue to the body, than those of animal origin. Ibid p. 168.

The most dangerous form of disease contamination from fresh flesh food is that of trichinosis.

Tapi worms have a similar origin. There are several species, some being derived from pork and some from beef. Tuberculosis is the most prevalent disease among animals, especially cattle. Ibid p. 170.

A pound of breakfast contains fourteen grains of uric acid.

A pound of liver contains nineteen grains of uric acid.

A pound of the sweetbread (pancreas used as food) contains seventy grains of uric acid.

The following list of maladies due to uric acid is copied from Dr. Haig's great work entitled Uric Acid and Causation of Disease: Gout, rheumatism, headache, epilepsy, convulsions, chorea, hysteria, neurasthenia, nervousness, mental depression, lethargy, vertigo, syncope, insomnia, paralysis, asthama, dyspepsia, congestion of the liver, glycosuria, diabetes, Bright's disease, albuminuria, dropsy, gravel and calculus, neuritis, cerebral and spinal, degeneration, local inflammations of all

kinds, appendicitis. The Testimony of Science in Favour of Natural and Humane Diet by Sidney Beard. p. 13.

"I have never yet seen a case of Appendicitis in a child who had never eaten meat.

We can affirm almost with certainty that a vegetarian never contracts this malady. The cause of appendicitis is, therefore, flesh-eating. Ibid p. 15.

So convinced am I of the value of diet largely composed of uncooked vegetables and fruits, nuts of course being included, that I have no hesitation in proclaiming that if a liberal supply of uncooked vegetables and fruit were included in our dietary, cancer would soon become a matter of history only. Ibid p. 17.

A series of experiments were made at Yale university by Pro. Irving Fisher in 1906 and 1907 to test the relative endurance of flesh-eaters and flesh-abstainers. Forty-nine subjects were used, the flesh-eating ones being athletes and much care was used to obtain exact evidence with the following results:—

In the contest of holding the arm extended, the maximum limit of the flesh-eaters (22 minutes) was barely more than half the average of the abstainers, one of whom held out for 160 minutes, another 176 and yet another 200 minutes.

In deep bending of the knee the average of the flesh-eaters was 383 times and that of the abstrainers 731 times. Ibid p. 31-32.

"If I am asked, 'Did these people, who gave up eating meat, lose tone or become weaker?', my answer would be that in the majority of cases they confidently stated that they found themselves stronger and more powerful in body and clearer and more vigorous in mind." Josiah Oldfield, D.C.I., N.R.C.S. L.R.C.P., Senor Physician of the Lady Margaret Fruitarian Hospital, Bromley, in "Herald of the golden Age." October 1902.

are more conducive to the formation of humane morals (2), and tend to sharpen the powers of mind, while pious people in all communities,

"To sum up all evidence on this point, it seems to me to show that with a non-carnivorous diet intelligently and temperately followed, the immunity from, and power of resistence to, all diseased conditions are immensely increased, while the flesh-eater almost certainly becomes sooner or later the subject of degenerative changes directly due to his diet." Robert Perks M.P.F.R.C.S. in "Herald of the Golden Age."

(2). For the relief of this depression (of the digestive system caused by the accumulation of uric acid, a result of taking flesh diet) more meat must be taken, and when meat begins to fail in causing sufficient stimulation, alchohol is added, when alchohol begins to fail, morphine or cocaine are called in, and so on down the road to ruin.

Now vegetarianism cuts through the vicious circle at one blow, by making it impossible for there ever again to be any great excess of uric acid in the blood and as removing the cause of the depression which leads to the crazing for stimulants. Concerning Human Carnivorism p. 67.

The deepest, truest and most general causes of prostitution in all great cities must be looked for in the luxurious and intemperate habits of eating and drinking prevalent among the rich and well-to-do. Perfect Way in Diet by Anna Kingsford M. D. p. 59.

Is it morally lawful for cultivated and refined persons to impose upon a whole class of the population a disgusting, brutalising and unwholesome occupation, which is scientifi-

engaged in esoteric exercises, are found to refrain for spiritual reasons from the consumption of all sorts of meat, are additional advantages of strict vegetarianism, showing by the irrefragable testimony of actual experience that animals are not by nature meant for food. No economic reason can justify the eating of meat, for it is not the economically needy but the monetarily rich and the morally voluputous and self-indulgent that have on their table variously cooked viands of mutton and beef and

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cally and experimentally demonstrated to be not merely entirely needless, but absolutely inimical to the best interests of the human race. Ibid p. 61.

The life of an ox from the pasture to the butcher's shop will not bear telling. One night on a cattle steamer would be enough for most of us. The table...brutalises and degrades a multitude of men whom society employs and shuns. To the craftsman, the tiller, the market-dealer any intelligence and virtue is possible. One might live in a worse place than Covent Garden and the booksellers do not seem out of place there, nor children in the way of much moral hurt. But the "meat market!" Ibid p. 70.

It is certainly not difficult to understand that the stimulation and irritation produced in the nervous centres by the constant ingestion of highly nitrogenised and exciting meat, influences the genital functions in a powerful degree and sets up a condition of pressing insatiability. Perfect Way in Diet by Anna Kingsford M. D. p. 58.

pork and eggs and fish etc. etc. If the problem were at all economical, the well-to-do would confine themselves to vegetable diet, leaving meat which, they say, is cheap, for the poor. Among villagers, who naturally are, from the pecuniary point of view, the poorest class, we find very little consumption of meat. Even communities that have no religious scruple against eating meat do not find frequent opportunities of getting it. For the poor meat is a luxury. The rich have made it a necessary of their lives. Authorities on economics, too, are agreed that all things considered, meat is a more expensive food than vegetables. (3)

(3). And the well-known statistician Mr. W. Hoyle, stated before the Manchester Statistical Society, that a shilling worth of flour or oatmeal or fruit or selected vegetables would give as much nourishment as five shillings worth of flesh. Concerning Human Carnivorism p. 47.

"If men feed wholly on beef, then four, five, or even seven acres for the cattle would not go so far in giving food to men as a single acre devoted to feed us by its vegetable crops. Moreover in a region given over to grazing, a small rustic population suffices to tend the cattle, hence the rural acres are emptied of men, who are constantly driven out of the country into the town.

"This is a grave national evil." Francis William Newman in his Essays on Diet p. 129.

The duty of self-defence.—Here, too, the Arya Samaja qualifies its insistence on love, laying pressure side by side with it on the desirability of adapting this golden sentiment to circumstances. Not absolute love, but love with an eye to propriety amidst existing conditions, is the Arya Samajic motto. Animals that are harmful to human safety may be killed or removed without a hitch. It is the duty of the Kshatriya to remedy this danger, if it has come to haunt the habitations of men. Even the Vaishya is exhorted in the Atharva Veda to ward off the attacks of animals that beset his path in trade enterprises. The use of violence in self-defence is no sin, no moral or legal crime. This salubrious rule may be applied indiscriminately, whether the enemy be man or animal. Naturalists tell us, animals in their natural state exhibit no hostility to man. In the personal experience of the present writer there are instances of courageous men having crossed the path of a lion walking hither and thither, without disturbing his or their mental presence. Wild beasts become furious, when either they are disturbed, or by previous disturbance, they

have become habituated to fierceness in the sight of man. Wanton tyranny should under all circumstances be avoided. Much will depend on the spiritual eminence which the man or woman, concerned in such conduct, has achieved. In the presence of a Yogi even natural enemies, such as dog and cat, snake and mangoose, lion and lamb, etc. etc. have been found to give up their inimical instinct. On the Yogi, therefore, absolute non-violence is enjoined. For the ordinary man the rule is laxened. Sin attaches to such conduct alone, as is actuated by deliberate or wanton cruelty. On this point, too, the ultimate authority is to be the Veda, wherefore the provision, in this principle that love, wedded to propriety, should conform itself in the last resort to *dharma*, *i.e.*, the injunctions of the Vedas. For every man to decide at the instant, what it would be morally proper to do in the face of mortal danger, would be extremely difficult. Any the least hesitancy or even a most momentary state of dilemma may endanger life. It is for this reason that training in the atmosphere of the Veda, so that Vedic principles of life should

become a part and parcel of the student's mentality—the motive force of his instinct, is laid abundant stress on. Of this more under the next commandment.

VIII.

VIDYA AND AVIDYA.

Thou shalt promote Vidya (realisation of subject and object) and dispel Avidya (illusion).

केतुं कृण्वन्नकेतवे
पेशो मर्या अपेशसे ।
समुषद्भिरजायथाः ॥

Imparting knowledge to the ignorant, light to the benighted,
Rise ye, mortals, like unto the dawn.

Yajurveda XXIX 27.

Nature and Nurture.—Educationists make distinction between the nature and nurture of a man. In nature they include traits which are ingrained in the individual. They are part of his being at the time of his birth. They may then be only latent, and when favourable circumstances arise, may assert themselves and take tangible form. Ere that they may not even have been noticed. Every individual has in him such apparently inexorable traits, which differ widely in different persons. They

constitute his personality and are thought to be impossible, at least most difficult, of effacement.

Nurture: its effect.—Nurture is a result of environments. This a man imbibes from outside. The way in which a man is brought up, and the associates with whom he mixes in his childhood and later, have a profound influence on his moral and mental make. Sometimes the essential traits of his temperament are changed by introducing a change in the conditions, in the midst of which he lives. Always dogged by misfortune he has a tendency to become irascible. Never thwarted in the way of his progress, he may become elated and supercilious, and if noble by nature, sweet and accommodating.

Nature is past nurture.—Man is thus considered to be a combination of nature and nurture. The Arya philosophers, latest of whom came Dayananda, make no difference in the nature of individuals. Not that men are not born unequal and varied in their mental and moral equipment. The varieties, they show at the time of birth, are traced by them to nurture in previous lives. Souls in their natural en-

dowment show only certain capacities. They can know, they can act, they can feel. The scope and potency of these capacities depend upon the mode and extent of their giving them an opportunity of free or restrained play. Free will is in the nature of man. He may be active or idle, either usefully or mischievously so. This, in the main, determines his future character. His activities in one life, deliberate first and then a fraction of them unconscious, are the cause not only of his birth in the next life in this animal's body or that, but also of his efficiency or inefficiency as a free agent, with prepossessions and proclivities, good or bad or indifferent, in that new sphere. Thus a great portion of what materialists, or fatalists among spiritualists, regard as the nature of man is, to the Arya Samajist, his nurture extending over a number of lives. Nature should be unchangeable. It is an absolutely inexorable factor in human, or for that matter, animal constitution. Reform which addresses itself to the rectification of the nurture of this life alone, has a very superficial job before it. The Vedas make the province of reform wider, they carry

the scope of its effects deeper into the foundations of human character. Their conception of nurture would appear to be much too wide. It is nurture, a joint result of the exertions of the individual soul and the reaction they evoke from its surroundings, that makes temperamental differences between man and man, man and woman, woman and woman.

Education begins in the womb.—The idea of education which the Vedic science of training has before it is commensurately vast. Education according to the Aryan conception, begins from the day the child is conceived in its mother's womb. The copulation of parents, of which the conception is the consequence, is a part of a sacrament, called the *Garbhadhanam.* It is not at all sexual pleasure but the discharge of a parental duty, one of the most sacred human functions, that is the aim of the sexual act. The parents proceed to it with an aim. They have, after long company, in purity of love, resolved not only that they will have an offspring, but also what sort of man or woman the intended infant is to be. The mentality of the father and the mother at, and before, the

time of coitus has a deep and lasting impression on the mentality of the coming child. What in common parlance is called the nature, but what we think is the previous nurture of the soul that will be attracted to make the ovum of the prospective mother its abode, will depend upon the parents' resolve—not only on their capacity, but the practical steps they take, to translate that resolve into action. Aryan eugenics lays great stress on the regular performance of this *samskara*, in the course of which the seed of the sapling is to be laid.

Education at home.—After an interval of four months follows *Pumsavanam* or the virilising ceremony, and two months later the *Simantonnayanam* or the intellect-promoting ritual. These sacraments are to emphasise the special phase, to be taken particular care of, at each of these particular stages, in the development of the embryo. The ceremony, which comes next is that of birth, or *Jatakarma*. The mother passes through the ordeal of the delivery and the child sees his first light of day. His body made safe from all infections, the formula *Vedos*, 'thou art the Veda,' is whisper-

ed in his ear, and the symbol *Om*, the proper name of God, is painted with honey on his tongue. Thus is the name of God made sweet to him from his birth. The psychological effect of this process is too deep for words. It may be mentally brooded over and enjoyed. On the eleventh day after birth falls the naming ceremony. When a month and a half old, the child is taken into the open and brought in contact with outside air, with bright sunshine in the day, and cool moonlight in the night, this being, so to say, his first initiation into communion with nature. Between the ages of 1 and 3 are performed the first barbering and piercing of the ears, both processes of medical virtue.

At school.—At the age of eight takes place the investiture with sacred thread, followed by *Vedarambha* or commencement of Vedic studies. This, in other words, is the admission of the boy or girl into a Gurukula, family of the *guru*, as the Aryan schools of old were called. From of old the educational institutions among Aryans have been residential. Specialists in the line of bringing up children, Brahmanas whose aim in life is to disseminate

true knowledge and enlightenment, imbued through and through with righteousness, should alone be in charge of these institutions. They accept pupils as members, as it were, of their own families. Their relation to them is literally parental. The Veda places the *brahmachari* in the womb of the Acharya, meaning that the latter should be as solicitous of the welfare of the disciple, as the pregnant mother is of the embryo. Could tutorial care go any further? The 'camps' of the United States of America, the agricultural schools of Sweden and the residential academies of other countries are only a partial modern realisation of this Vedic idea of Gurukulas. The sites are similar, so also is the paraphernalia. The difference is in the nature of the personnel of their staffs. The ancient Brahmanas are extinct—natural teachers and preachers of highest morality and exemplary self-sacrifice, who should work not for pay, but should share with their pupils the food and clothing which the community supplies them. When will the young hopefuls, reading today in schools, on whom the future of the country and humanity depends, learn their first

lessons of human fraternity, if not during the scholastic years? The development of the child, not only physical, but mental and spiritual also, is the concern of the teachers. A regular programme of work, consisting of exercise, meals, study, prayers and other social and religious functions is to be observed. The diet is to be regulated by rules of health and of promotion of physique. The curriculum consists, in the beginning, of the three Rs, and later of all sciences, positive and theoretical, as also of philosophy and religion. The motto is to teach every pupil something of everything and everything of something. This course is to be compulsory for all children, male and female. The attitude of the Vedas towards physical science and mental and moral philosophy, has among all religious books of the world been unique. Claiming to be the repository of the seeds of all sciences, the Vedas have never come in conflict with, or even looked askance at, discoveries of new truths. It is for this reason that the history of the Vedic religion is absolutely free from religious persecution and fanatic bloodshed. While the progress of science in lands,

where the Vedas have been the accepted scripture of the people, has always been phenomenal, not a single scientist there has had the opportunity of winning glory as a martyr. To the Vedas, sciences and philosophies are appended as Upa-Vedas, Angas, and Upangas, *i.e.* subsidiary studies of the Vedas themselves. Arthaveda—economics, Dhanurveda—military science, Gandharvaveda—music, and Ayurveda —medicine are, for instance, Upavedas, and Phonetics, Grammar, Prosody Astronomy, Rituals, and Exegetics are the Angas, and the six systems of Philosophy the Upangas of the Vedas. This very harmony between religion and science alone, which is an unparallelled miracle of the Vedic religion, entitles it to be regarded as the religion of scientific truth, which the term *Vaidika dharma* literally signifies.

Marriage.—To the age at least of twenty-four in the case of a boy and of fifteen in the case of a girl this tutelage with the preceptor should continue. Then alone is the *snataka i.e.* graduate, whom the shastras call twice-born, because of his or her second birth from the

Acharya's womb, allowed to marry. The bride and the bridegroom have free choice in selecting their mate. The Acharyas, who have been keeping a watch over the lives of their respective wards, and are most intimately acquainted with their inner temperaments, compare between them, notes they have taken of their gradual unfolding, and recommend to their respective disciples, what spouse will suit them. The function of other elders is also advisory. The ultimate decision rests with the pair themselves. In the course of the ritual performed at the time of marriage, some very solemn vows are taken by the prospective wife and husband. The latter undertakes to support her, forswearing concealment of any enjoyment of his from her. While the wife is to remain at the house and look after their joint concerns at home, all outside functions fall to the lot of the husband. They form, as it were, the centrifugal and centripetal forces of the family system. The idea not of equality or inequality, but of the capability to supplement each other by dint of their different endowments peculiar to their respective sexes, is the keynote of the matri-

monial relation. According to the Vedic ideal, marriage is not a contract but a spiritual necessity, solemnised by the performance of a sacrament.

The bond it forges is indissoluble. Divorce is forbidden. Souls once mated are mated for life. The disintegration of the household, the trifling point of view as regards marriage, the wresting of children from either parent, and depriving them, as a result, of the privilege of looking upon the latter as their joint guardian angels appointed in its bounty from heaven, an Elysian foundation of angelic notions of life and its obligations—these and many others are the horrible concomitants of the liberty to marry and unmarry as often as one likes. Utmost caution should of course be exercised at the time of the first selection, which once made should always be the final selection. In case of disharmony, separation may be arranged, providing also that the separated pair will not marry, and the economic responsiblity to support the wife will even then be the husband's. This will make both wiser and the way of reconciliation smoother. Matrimony is too close a re-

lation to make its maintenance depend on erotic caprice. Even if conjugal relations are not by the lapse of time restored, the self-restraint which the couple exercise as a result of their self-imposed isolation from each other, will be a beneficent schooling in sagacity and carefulness in choosing their mates in future lives.

The householder.—The wisdom which a householder gains by coming in contact with different strata of life and by making the best of all sorts of physical and mental experiences which the life of the world, now hard matter-of-fact, now aery as the heaven, affords, is an invaluable asset in the progress of knowledge of both the individual soul and the community of souls of which he is a member. While wife and children are the 'father's paradise,' friends and guests the social animal's Eden, the earthly ills of both mind and body to which animal existence in whatever form, is heir, are his occasional Hades. Twenty-five years are the maximum period allowed for alternately enjoying and suffering, or suffering and enjoying, this phase of earthly human existence. In the course of these, all agencies of enlightenment, such as

libraries, press, plaform, picture-galleries etc. etc. are abundantly provided. The Aryan view of life is one of a deeply cultural mode of the achievement of human destiny. Both men and things are utilised to the utmost as the instruments of acquiring *Vidya*, realisation.

The Recluse.—At the age, at the latest of fifty, the twice-born should retire again into privacy. At this stage he becomes a student once more, this time a self-dependent student, a student more of self than of things and persons besides self. Thus detached from the phenomenal world, he rivets his mind on permanent concerns of spiritual humanity. The problems which face mankind for all time, apart from the ephemeral happenings of day to day, engage his attention.

The Sanyasi.—If a Brahmana *i.e.* a teacher, he may, after this period of preparation, come out again into the public as the common guide and friend of all communties. His narrow prejudices gone, his bias towards himself and those whom he in former days regarded as his own, all these different forms of selfishness of widening range are, at

the end of this conscious but automatic process, vanished. He is a Sanyasi, cosmopolitan philosopher. All communities claim him as their own. He has no possessions. His home is in the open, or else in the vehicles which carry him from one place to another. He is a roaming promulgator of God's Wisdom. Indifferent to his own comforts and conveniences, his one concern is to make mankind, and with it the whole animal kingdom, comfortable and happy. Of all agencies of humanitarian effort to secure the welfare of the world, the high goal aimed at in Principle VI, the Sanyasi is decidedly the most powerful. The world today lacks this agency and is, therefore, at war with its own highest good, peace. For if every man were to realise his own ultimate identity with other men, with whom would he fight but himself? Humanity today is alas! at war with itself.

The ideal of the Arya Samaja.—Thus does the Arya Samaja seek to further right knowledge and dispel ignorance, to promote realisation and remedy illusion. Knowledge, according to the definition of the Arya Shastras is

right knowledge, knowledge born of the Vedas, knowledge which will make us discriminate between right and wrong, between what tends to our good and what leads to our virtual ruin. The furtherance of literacy is only a part, a minor part, of the educational programme laid out by Dayananda. Not simply schools but whole lives of human beings have to be made the instruments of realisation, Vidya. *Vidya*, as conceived by the Rishis, is not simply knowledge in the modern sense; it is identification of one's self with the Real, the True, the Right.

IX

SELF GREATER AND SMALLER.

Thou shalt not be content with thy own welfare alone, but shalt look for thy own welfare in the welfare of all.

यस्मिन्त्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥

For him to whom all beings are as his own self—
The enlightened one,
Where is passion? where sorrow?—
For him who has sensed the one in many.

Yajur Veda XL. 7.

Self lesser and greater.—In Principle IX individual good and social good are mutually reconciled. To the founder of the Arya Samaja the two appear to be identical. Never be content with the promotion of your own welfare. Promote the welfare of all. For thus alone can you really push on your own good. The alturistic outlook is found on minute scrutiny to be ultimately egoistic in the real sense. Only this form of egoism is the true one, the narrower view being simply illusory. A great part of individual happiness or misery depends upon the happy and miserable state of the society, in the

midst of which the lot of the individual is cast. In a nation of slaves the freedom of activity and growth of every individual will be handicapped. In a country where a majority of the population is of dullards, of intellectual imbeciles, the birth of geniuses is a freak. The general level of the society, in which one is born and has later one's being, is a potent factor in determining the intellectual and ethical level one will reach. The economic conditions of the country are in a very large measure responsible for the prosperity and penury of its citizens. Wealth and poverty are relative terms. The poor citizens of a wealthy country may be on a par in the matter of their possessions with even the favourites of nature in a land accursed of the gods. How can you remain healthy, how can you keep your atmosphere clear of infection, if your neighbours do not co-operate with you in observing the laws of health? That man is a social animal is true in all vital transactions of all vitally essential departments of human life. We rise and fall together. What has been emphasised in respect of individuals in relation to the nation, is

a truism also in respect of nations in relation to humanity. If the international conduct of all countries were regulated by humanitarian motives, much of the wastage of men as well as of materials, which the competitive attitude of today, manifesting itself in the precautionary building and maintenance of useless armaments and of unnecessarily large troops which, when they fight, mow down the flower of humanity belonging to their own as much as to the adversary's country, might be averted. The psychology of politicians, which percolates gradually to all the ranks of the society, today alas, poisoning education and artificially obsessing the intercommunal outlook of those who would otherwise be humane beings—teachers, for instance, and writers, scientists and philosophers, merchants and husbandmen, and even priests and pontiffs, whose professed mission is to promote peace, would under the humane regime we contemplate, be the psychology of peace. The whole humanity will prosper in the prosperity of individual nations, and *vice versa*, individual nations will prosper in the prosperity of whole humanity.

Sequence of Principles.—The Arya Samaja in its last five principles first fixes its ideal of humanitarianism and then traces in scientific succession the means of its achievement. The *Varnashrama* system laid out in the last two principles, *viz.*, the classification of men and women according to their capacities and temperaments, and what is a practical realisation of these, their occupations and activities, and the graduation of their lives into stages which will fit them in due course for their highest self-fulfilment, is the most economic, the most wisely framed way of utilizing for others and promoting for their own welfare, the potentialities of human beings.

The daily duties: 1. *Brahmayajna.*—The same spirit marks the daily life of the Arya to which five duties are attached as the indispensable daily round. The first great duty or *Mahayajna* is the duty of meditation of the Supreme Being with a view to adapt our little selves, as far as their individual capacities admit of adaption, to His Supreme virtues of wisdom, truth, justice, mercy etc. A part of the same *Mahayajna* is a daily intelligent recital of portions of the Vedas.

2. *Deva Yajna.*—The second great duty is called the *deva yajna* or *homa,* in the course of which fire is ignited to the accompaniment of *mantras* from the Veda, and ghi and other odoriferous, nutritious, and sugary substances are oblated to it. The most obvious object of this performance is to cleanse the atmosphere of all unhealthy impurities and charge it with gases and atoms which will, besides disinfecting air, positively promote the physical well-being of men. A formula, often repeated during this daily ritual, *viz., idanna mama*—this oblation is not mine alone but is meant for the benefit of whole humanity—is an index to the cosmopolitan mentality sought to be inculcated in the performer.

3. *Service of elders.*—The third great duty is termed *pitri yajna i.e.* the duty of feeding and otherwise serving elders. The *shastric* conception of an Arya is of a member of a family. The youngsters, as they come of age and get married, were never thought of by the *Rishis* as cutting themselves asunder from the parental trunk. Having themselves been fed once, they are bound now to feed those who in their turn

require their assistance in their old declining age. He whose parents and grand-parents are not living is required to feed at his table a Brahmana, *i.e.*, one who is deeply learned and has devoted himself wholly to honorary service of mankind. This was the original Vedic teaching which the followers of Confucious in China and latter day teachers in other countries construed into ancestor-worship and oblation to manes of the dead. The Aryan religion concerns itself with the living. The feeding of the Brahmana, though vicarious in this *Yajna*, is not intended to appease the hunger of the dead soul in some other sphere but to satisfy the filial sentiment in the host and fulfil a material necessity of society.

4. *Service of guests* 5. *Feeding of animals*.—The fourth great duty is the *atithi yajna* or the duty of serving unexpected visitors. Among them the place of honor is assigned to *Sanyasis*, who come to villages and towns in the course of their usual pregerinations. Last though not least is the *bhuta yajna* or the duty to feed and look after the welfare of sub-human creatures.

The benefit of the charity is our own.—What programme of selfless charity could be more complete? These five are daily duties, by neglecting to perform which one incurs sin. Equally remarkable with, if not more so than the actual good that is done under the guise of these performances is the mental outlook of the performer, with which his daily performance of them imbues him. The recipients of the charity of every Arya Samajist are in the main men and women, whose beneficent service tends to elevate whole mankind. And then he is taught to regard these gifts as elevating his own self, taking him every day nearer and nearer salvation. What better and closer reconciliation could there be of the individual and the national, and broader still, the human ego?

X

DUTY AND LIBERTY

Thou shalt regard thyself under restriction to follow altruistic rulings of society, while in following rules of individual welfare thou shalt be free.

• यत्संयमो न वियमा वियमो यत्र संयमः ।

Social discipline is not individual discipline;
Individual discipline is not social.

Atharva Veda IV. 3. 7.

Duty public and private.—The last principle is designed to make simple the conflict that may sometimes arise between the personal and social obligations of a man. Occasions there are when private rights have to be jealously guarded, while at the same time there is a demand on our conscience of public interest which seems to require sacrifice, not only of personal interest, but also of personal liberty. In foregoing his personal inclination a public-spirited member of society may not feel any great hesitation, though a strain too heavy upon even what are simply likes and dislikes of individuals, may sometimes prove dangerous. Break not the

back of the camel with the burden of even a straw. The problem becomes serious when what seems to be a private duty draws you one way, while the voice of the majority has decided otherwise. Which way will you then follow? How far should the majority morally compel our compliance with its decisions and where should it leave us free to choose our own line of procedure?

A question simply of details of conduct but one concerning the practice of a cardinal virtue, *viz.*, self-abnegation has been incorporated in the Principles because of its daily and even hourly recurrence in our social life and of the very important issues which hang on its solution alone. There could be no corporate existence, if the rights of the individual and the combined claim on him of the corporation of which he is a member, were not clearly demarcated one from the other.

Independence versus license.—This distinction is the same as that made in common parlance between the interests of private and public life. The independence allowed by Dayananda in the former is not independence

absolute. In every department of life, whether public or private, discipline is the keynote of Dayananda's regime of human conduct. We have to abide by the rules. Whether by our own lights or by the lights of the majority of our fellow-workers, is the problem. And the Rishi's answer is, by both. The Principle indicates the respective sphere of each of these lights. Independence would be license, if it were to be interpreted as the liberty to shrink discipline, to flout rules.

Minority and majority.—The injunctions of the Veda, which are our primary criterion of right and wrong, can neither be defined nor construed by votes. Even one vote of a Veda-knowing Brahmana is weightier in this regard than any number of votes of those ignorant of the scriptures. No mathematician would submit a mathematical riddle to be solved by a show of hands among lay men. The writings of the wise, and the example they have set—our next two tests of truth and untruth—can also be rightly understood and explained with regard to the manner in which they bear on our present problems, by those unbiasedly devoted to a study

of these. The voice of conscience, our unfailing internal monitor is, as we have shown elsewhere, our last moral mentor. Its dictates depend upon the training we have had, our nurture during preceding and present lives. Men competent to decide—and they are a few—can alone be set on this delicate job. Let them not be pitted against an illiterate mob, whose passions are moved by the sentiment of the moment.

Where to follow majority.—The voice of majority is to be allowed to prevail only in matters of procedure. It is on this account that Dayananda introduces this phase of social activity last. The superiority which the wise may claim for their sagacious judgment even in the laying out of details, should display itself in this respect in their ability to persuade those who are intellectually less fitted to judge. That the opinion of the learned is sound will be invariably tested by results. The majority will instinctively obey their leaders, if the latter show by actual achievements that they lead their following mostly to success. The privilege to guide has associated inalienably with it, a supreme sense of responsibility. Guidance which

often fails cannot in future be implicitly relied on. To command unquestioning obedience, it has to combine in itself the conjoint magnetism of sagacity and self-sacrifice. What the masses abhor is self-interest in the leaders. Let true Brahmanas come to the fore and instinctive reverence on the part of the mob will deservedly be their instantaneous meed. Occasions arise, as on the outbreak of a war, when the whole nation entrusts the helm in the hands of a single captain, the wisest, the coolest, the most trustworthy man. Then the rule is unquestioning obedience.

The limits of liberty.—Whether the leading voice be that of the majority or of an intellectual aristocracy, or even in cases of emergency, of a single dictator, the golden rule which should guide the choice of the worker, *i.e.*, the man or woman in the ranks is that if the obedience or disobedience of the command affects, in its result, only his person, he is free to obey it, or say no. In cases, however, where the social welfare is at stake, the individual member must unconditionally submit to the will of all. The commanding authority, too, has always to

keep this line of demarcation in view. In the interest of State or Society, let the authorities be exacting. In the personal affairs of the subject their interference, if any, should be simply advisory.

The province of law.—Dayananda means this commandment to be borne in mind by the framers of rules, the executors of law as also those that come under its jurisdiction. The line he draws between the sphere of private liberty on the one hand, and of social or communal duty on the other, is very clear and sharp. This distinction observed, many of the entanglements that make a knotty problem of what should be the social, political and national behaviour of men, will vanish.

The province of Samaja.—The authorities in every sphere have to confine their surveillance to that phase alone of the common men's lives, which comes within their immediate purview. The military, for instance, should not dabble in religion, nor judiciary in education. The Arya Samaja being a religious body, with a comprehensive programme of individual and social reform has a wider scope of functions than any

other corporate authority. Here even the individual lives of the members come under watch and ward. Immorality, be it individual or social, will upset the moral working of the whole society. Continual non-performance or irregular performance of *Sandhya* or any other *Samskara* on the part of its members even in their homes will stultify the religious existence of the community. In these things the Samaja cannot remain silent without nullifying itself. With due regard to the conditions of the society around it, it will fix a moral minimum, below which no member will be allowed to sink without fear of forfeiture of social rights which membership confers on him. Encouragement will always be given to individuals to rise above that minimum. From time to time this minimum will also be revised, so as to make progress constant. This minimum, then, will in the case of every individual Samaja or of a body of Samajas, constitute the line between the sphere, on the one hand of personal liberty, and on the other of social duty, of the members. To remain in the forefront of reforming bodies the moral and social level of the

members of the Arya Samaja should always be considerably higher than that of the surrounding masses. While conviction in the teachings of the Vedas, demanded from the members, should be complete, their practice in conformity with the doctrines should be allowed to be progressive. There is no sphere of the lives of individuals which can, in their relation to the Arya Samaja, be entirely private. It will in practice remain private, so far as it does not come within the minimum, to which we have referred, of social and private conduct fixed by the Samaja for the time being. As the minimum rises, the scope of privacy will gradually be curtailed, and the responsibility of the members to the Samaja by degrees increase. The tenth principle will in its broad outlook apply at all stages.

Our ever-expanding obligation.—Let us carry this rule a little further, and looking at ourselves as parts of the Arya Samaja and at the Arya Samaja, as it stands at present, as a part of a greater whole, humanity, consider our gradually broadening responsibility, as the wholes to which we belong, by degrees expand.

The first five principles, we have shown, are our credal minimum. In the matter of these there can be no compromise with either a majority or a minority. In practice, too, nothing in contravention with our accepted principles should ever be asked or accepted to be done by us. Morality must be enforced, and even if in the name of a system of religion, some obscenity or immorality be exhorted to, the Arya Samaja is bound to raise its unanimous voice against it. Where non-Arya Samajists are in a majority, the Arya Samaja shall exert itself to subvert their decisions, if immoral. While living in company with non-Arya Samajists, the Samajists will cling to certain civic rights of their own. Adoration of Parmeshvara, for instance, is every citizen's personal concern of inviolable sanctity. The Arya Samajist will not force this concern on non-Arya Samajists, nor will he allow non-Arya Samajists to gratuitously interfere with his discharge of his obligation in this behalf. The same, too, will be his attitude as regards the reading of the Vedas. Aryan prayer is public as well as private. In private meditation the adorer will be guided

by rules laid down by *yogis*, those who have an experience of occult meditative exercises and their highly exhilarating results. For congregation the particulars as to the time and place etc. of the performance have to be prescribed by the Samaja which arranges it. In this particular each member should subordinate his own voice to that of the majority. In all other *Yajnas* and performances held privately or conjointly with the society, the same rule applies. Greater care is needed when these or such other duties are performed in public places. Demonstration is a part of civic religious activity. As at present constituted, the society in every country is made up of persons of various creeds and sects. The religion of the Veda does not prescribe fanatic haughtiness as a part of ritual rigidity. Where essentials are involved, the Arya Samajist must of necessity be firm; in non-essentials he should always be accommodating and peaceful. Not budging an inch before a recalcitrant non-Arya Samajist bigot, he should always be on the guard against adopting a bigotted attitude of a similar type himself. Civic peace is a part of religious

propriety of conduct. To religion in the broader sense, the maintenance of good will among God-made human beings is more conducive than bloodshed for adherence to a minor man-made form. The evolution of a sense of national, and looking further, international oneness, is a sacred mission of religion. It is religion alone that can look beyond social and geographical borders. The individuality of the smaller wholes preserved, their arrogance has to be laid as an offering on the altar of service to the greater whole. Let every religious association preserve its moral and spiritual essence. With this reservation let it merge its being in the broader being of humanity. In what concerns the internal welfare of communities and states, they are individually free to manage their own affairs. In international affairs, however, let them forget they are separate entities.

One in many.—The implications of the tenth commandment are thus very varied and wide in fact as varied as the varied phases of human activity and the different divisions of the human family into larger and smaller wholes, and as

wide as the human world itself. The significance of this commandment gets wider and wider, as our social and humanitarian outlook becomes steadily broader and broader. Without destroying them severally, it aims at unifying the good in all sects, all communities, all nationalities, all colours, all creeds. It shall maintain diversity, out of which by the miraculous power of love it will evolve an unprecedented unity. The differences should be suffered to remain, to contribute to the variegated charm of corporate oneness. Not tedious monotony of the dead but beautiful unity of the living—One in Many—is the aim, the mission, the social and political and cultural formula of the church of Lord Dayananda.

THE TEN COMMANDMENTS IN BRIEF.

The First Commandment idolises Truth.

The Second Commandment teaches the adoration of Parmeshvara, the Source of Truth.

The Third Commandment makes Truth 'the Word which was God.'

The Fourth Commandment inculcates belief in Truth.

The Fifth Commandment enjoins practice of Truth, as the practice of *dharma.*

The Arya Samaja is thus, for the Individual, *the Church of Truth.*

The Sixth Commandment aims at Universal Good.

The Seventh Commandment harmonises universal love and universal justice in the harmony of its *Social Dharma.*

The Eighth Commandment aims at Universal Enlightenment.

The Ninth Commandment identifies Individual Progress with Universal Progress.

The Tenth Commandment defines the

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spheres of Personal Liberty and Public Duty.

The Arya Samaja is thus for Humanity,
the Church of Universal Good,
the Church of Universal Love and Justice,
the Church of Universal Enlightenment,
the Church of Universal Progress,
the Church of Liberty within the confines of Duty.

JIWAN PUSTAKALYA
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